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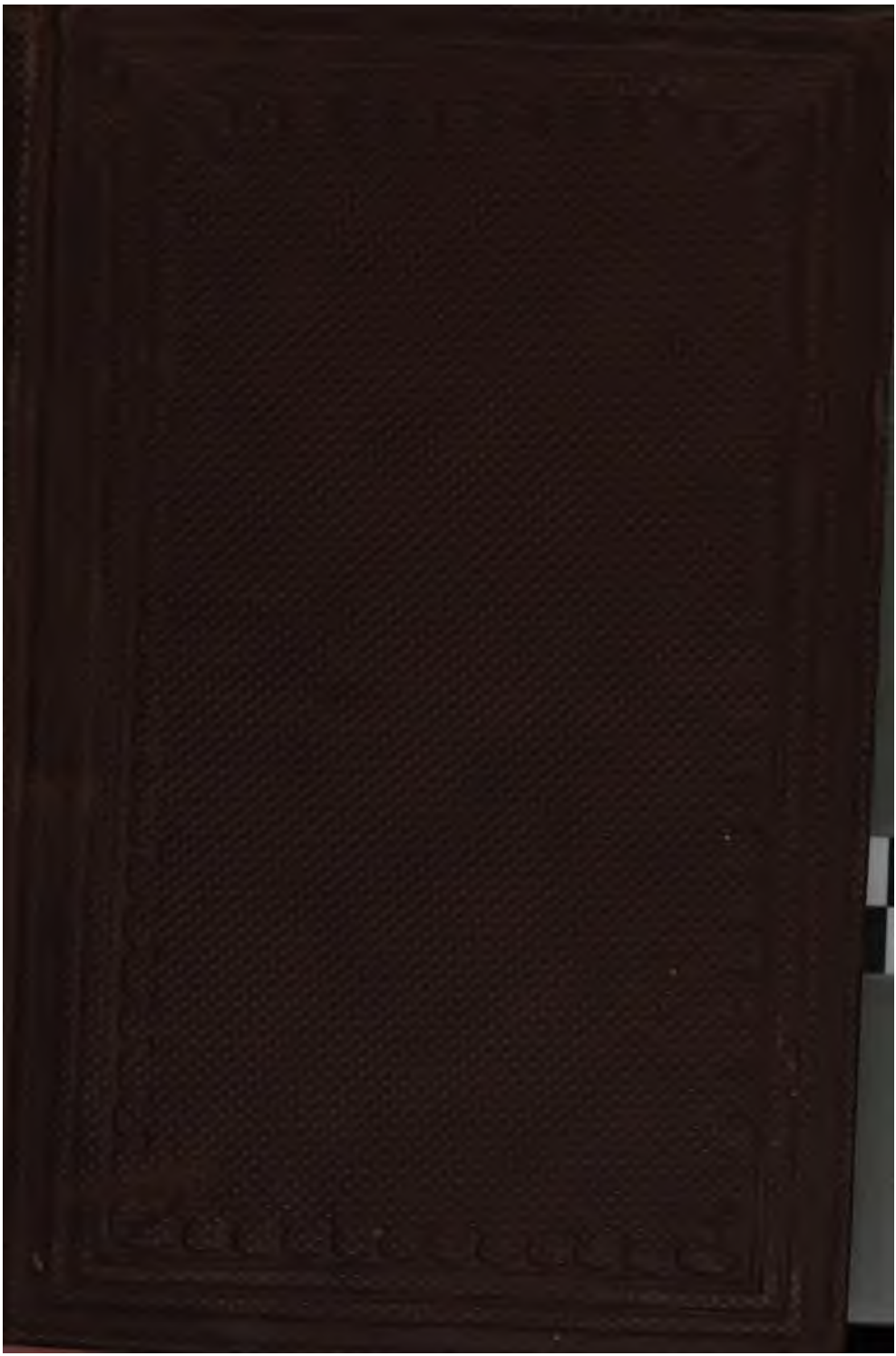

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HISTORY

OF THE

Sandy Creek Baptist Association.

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HISTORY

OF THE

Sandy Creek Baptist Association,

FROM ITS

ORGANIZATION IN A. D. 1758, TO A. D. 1858,

BY

ELDER GEO. W. PUREFOY,

BEING AN

ENLARGEMENT OF THE CENTENARY SERMON DELIVERED BY HIM AT ITS ONE HUNDREDTH ANNUAL SESSION,

AT

LOVE'S CREEK MEETING-HOUSE, CHATHAM COUNTY, N. C.,

ON THE

3d DAY OF OCTOBER, 1858.

"From the days of John the Baptist until now."—MATT. XI. 12.

"The Baptists may be considered as the only Christian community which has stood since the days of the Apostles."—DRS. DERMOUNT AND YPEIG.

New-York:
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A HISTORY

OF THE

Sandy Creek Baptist Association.

CHAPTER I.

A CONCISE VIEW OF THE ORIGIN OF THE BAPTISTS.

THE origin of the Baptists will be more clearly ascertained by first showing what constitutes a properly organized church of Christ.

The peculiar organization set up by Christ and the apostles is known in the Scriptures by the appellations of "a kingdom," "church," and "churches."

1. By the "kingdom of God," and "kingdom of heaven," as applied to the gospel organization, is meant the institution of Christianity, as established by Christ. All that are truly regenerated are in the invisible kingdom. Only true believers that have been baptized belong to the visible kingdom. The invisible kingdom is merely an ideal assembly, but the visible kingdom is a thing that has a visible existence, and was set up as such by Christ and his apostles.

2. When the word *church* is used in a more extended view than merely to express a local assembly of believers, it is used as the general title of the Christian institution. See Matt. xvi. 18.

3. The *church* is a local assembly to execute the laws which Christ has given. The *churches* are the executive department of "the kingdom of God."

They have no divine right to make even one law for their government, or to submit to any that may be made by any ecclesiastical body, whether it be called a council, annual or general conference, a session, presbytery, synod, general assembly, association, &c.

The churches of Christ are to "keep his commandments," not alter, amend, or make new ones.

4. A scripturally organized church of Christ is an assembly of those who have repented, believed on Christ, and have been baptized; meeting together in one place for divine worship, and to observe all things that Christ the lawgiver on Zion has commanded. Every such local assembly is a church of Christ. This is evident from the great commission. Matt. xxviii. 19, 20; and Mark xvi. 15, 16.

1. Those who are taught, and believe, are to be baptized.

2. They are to observe all things that Christ had commanded.

See, also, the full development of a gospel church on the day of Pentecost. Acts ii. 37, 38, 41, 43, 44.

1. There was a tremendous awakening under the preaching of Peter.

2. They that "gladly received his word were baptized."

3. They were thereby "added to the church;" v. 14.

4. "And they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers;" v. 42.

5. "And all that believed were together;" v. 44.

Here we are clearly taught that an assembly of baptized believers, continuing steadfastly in the doctrines of the apostles, &c., is a church of Christ.

A church of Christ is a local and independent assembly. Each church is a separate organization, and is a full and complete church in its government and discipline, and is independent of all other churches and ecclesiastical bodies whatever; hence we read in the New Testament of the churches as local institutions, "the church at Jerusalem," "the church at Antioch," "the church in Ephesus," "the church of God in Corinth." "In every church," "greet the church that is in their house," "salute the church which is in Nympha's house." For the last three quotations, see Acts xiv. 23; Rom. xvi. 5; Col. iv. 15. All these quotations prove that a church is a local assembly; the last two expressly state that they met in a house, and consequently must have been local assemblies.

There was then no great hierarchy or consolidated church like "the Episcopal Church of the United States," "the Presbyterian Church of the United States," "the Methodist Episcopal Church of the United States," "the Methodist Protestant Church of the United States," &c. But we read of "the churches [not church] throughout all Judea, and Galilee, and Samaria." Acts ix. 31. "The churches of Macedonia." 2. Cor. viii. 1. "The churches of Galatia." Gal. i. 2. "The churches of Asia." 1. Cor. xvi. 19.

In like manner, when we speak of Baptists, we say, not the Baptist *church* of England, or the United States, but

"the Baptist *churches*" of England or of the United States. For, like the apostolic churches, each congregation of baptized believers is a church. "The churches of Asia," "the churches of Galatia," "the churches of Macedonia," mean that there were as many churches as there were local church organizations, this is too obvious to need further remark. The New Testament recognizes no such thing as "a branch of the church," "branches of the church," &c. No church is ever called a *part* or *branch* of the church "in Galatia," "in Macedonia," &c. The words *church* and *churches* occur one hundred and twelve times in the New Testament, but the words "branch of the church" is not to be found there at all. An organization that is only "a branch of the church" is not a church of Christ. The apostles established "churches," not "branches of the church." They are of modern origin.

It has been said that Christ and the apostles did not set up his church denominationally; that he did not organize a distinct set or denomination; and that consequently we are at liberty to unite with any sect or denomination that claims to be a church, or branch of the church of Christ; that all denominations are true churches, and equally entitled to be considered as such.

Facts do not sustain this position, for Christ and the apostles did set up his church as a distinct set, with a fully-developed government and discipline, and has commanded his church to "mark" and "avoid" those that cause divisions in or of it. Rom. xvi. 17.

To assert or insinuate that the God of heaven "set up a kingdom" (Dan. ii. 44), and that the Saviour would build his church (Matt. xvi. 18), and that the apostles spent their lives in establishing and confirming churches in the faith delivered unto the saints, and leave them with

out a fully developed organization, both as to government and discipline, is a reflection upon divine wisdom that few conscientious and reflecting men will venture upon.

In Acts xxviii. 22, the Christian organization is called a "SECT." "As concerning this SECT, we know that everywhere it is spoken against."

1. From this we learn that the followers of Jesus were a distinct *sect.*

2. It was but one sect, "this sect."

3. It was "this sect," that is, the same universally, for it was "spoken against everywhere."

The New Testament contains a full description of the organization of the church of Christ as a distinct "sect" or denomination, specifying its members, ordinances, officers, government, and discipline. See the commission, Matt. xxviii. 19, 20; Mark xvi. 15, 16; Acts ii. 41, 42, 44; also, vi. 2, 5; also, viii. 5, 12, 37, 38, 39; also, x. 44 to 48. Matt. xviii. 17; 2 Thess. iii. 6; 1 Cor. v. 1, 5, 13; Rom. xvi. 1; 2 Cor. ii. 7, 8; Acts i. 2, 3; Acts xiii. 3; Matt. xxvi. 27.

If the reader will turn to and read the passages referred to above, he will perceive that the church of Christ is a fully developed organization.

The Epistles of Paul, Peter, John, &c., contain instructions that are designed for the churches as organized bodies, invested with the execution of the laws of Christ's kingdom.

If the New Testament does not fully develop the organization of a church, with its government and discipline, and all things that are requisite for faith and practice, the last will and testament of the blessed Redeemer is an insufficient rule of faith and practice. No true and loyal subject of the blessed Saviour believes that he has for-

bidden us to add to or diminish from *the things* contained in this book (Rev. xxii. 18), and at the same time believes that it is not a full and complete directory for his church.

The churches of Christ, as has been shown, are local, independent bodies. In their individual or separate capacity they are to *execute the laws of Christ.* The New Testament knows nothing of courts of appeal, it gives no account of any ecclesiastical courts, it places the whole government of the churches in each individual or local assembly. An individual church assembled in one place is the highest church authority recognized by Christ. This is evident from Matt. xviii. 15, 17: "And if he shall neglect to hear them, tell it unto *the church;* but if he neglect to hear *the church*, let him be unto thee as a heathen man and a publican."

From this church decision there is no appeal.

So it is with Baptist churches; they have no courts of appeal; the decision of each church is final, as the Savior in this passage has commanded it to be. The dealing with and excommunication of members is the highest and most important trust that Christ has committed to his church, and this he confines to each local or separate church, as we have just seen. See, also, 1 Cor. v. 1, 5, 13. Here a local church is directed to excommunicate a wicked member. From its decision there is no appeal.

That all ecclesiastical discipline and prerogative is to be confined to individual churches, is evident from the following facts. The churches, in their individual capacity, are empowered by Christ—

1. To receive members. Rom. xvi. 1; Acts ii. 41.

2. To excommunicate unworthy members. Matt. xviii. 17; 1 Cor. v. 5, 13; 2 Thess. iii. 6.

3. To restore the penitent. 2 Cor. ii. 7, 8.

4. To set apart ministers. Acts i. 2, 3.

5. To select deacons. Acts vi. 5.

6. To send out missionaries. Acts xiii. 3.

7. To mark and avoid those that cause dissension in or of the church. Rom. xvi. 17.

These passages show that the government and discipline of the churches are to be confined to each church as an independent body. Any ecclesiastical body that exercises government or discipline, which Christ has here clearly confined to the churches in their individual capacity, usurps the authority of the churches, as delegated to them by the Great Head of the church, and should fear the displeasure of Him who so severely punished Nabob and Abihu (Lev. x. 1, 2) for substituting their own views of propriety or inclination for the express command of God. Moses was denied the privilege of entering the promised land, because he "smote the rock" instead of "speaking" to it, as God commanded him. Num. xx. 8, 11, 12. The motto of every believer should be, "To the law, and to the testimony." Isa. viii. 20.

The New Testament does not mention a single case of an appeal from a church decision to a higher tribunal, neither does it mention the existence of any other body than that of individual churches for the transaction of ecclesiastical matters. Sessions, Presbyteries, Synods, General Assemblies, Annual and General Conferences, &c., are not once named in that book.

There is but one instance on record where a matter of controversy has been supposed to have been discussed outside of an individual church; that is the contention that arose, in the church at Antioch, about circumcision. Acts xv. 1, &c.

As this case is confidently referred to as teaching the

divine right of legislative bodies for the churches, we will give it some attention.

1. This was no case of appeal, for it had not been acted on by the church at Antioch; v. 2. It went up, *not as an appeal*, but as a matter of inquiry, for information; v. 2. Paul and Barnabas were sent as delegates "to Jerusalem, unto the apostles and elders, about this question."

2. When they arrived, "they were received of *the church*, and of the apostles and elders;" v. 4.

3. The advice that was given was by the whole church, apostles and elders; v. 22.

4. It was simply an advisory council, consisting *only of one church*—the church at Jerusalem, together with the apostles and elders that were at Jerusalem; v. 2, 4, 22.

5. They did not legislate; they made no laws. The apostles, elders, and brethren, sent a letter of advice; v. 23.

6. The church at Antioch did not send to the church at Jerusalem, the apostles and elders, because they had ecclesiastical authority outside of their own assembly, for they neither claimed nor possessed any outside of Jerusalem, but because they were presumed, as the mother-church, to know, and were able to impart the information they needed.

7. This case is a death blow to those ecclesiastical bodies that exclude from their bodies the private members of their societies.

8. The Baptists regard this case as ample authority for their *advisory councils*, called associations.

9. When this advisory council, which convened at the request of the church at Antioch, gave the advice needed on that occasion, it never met again; it was simply a *church meeting*, called for a certain purpose.

10. The contention was not in the church, but between "Paul and Barnabas," and "certain men which came down from Judea;" v. 1. The church, instead of acting on the case, sent to the apostles and elders at Jerusalem for advice.

11. The apostles and elders being fully informed in the nature of church government and discipline, met in connection with the *whole church;* v. 4, 22, 23. And in that capacity gave their advice; v. 23. The New Testament does not give a single case of church government and discipline that was not confined to an individual church, the ministers acting with them as in the case we have just called attention to.

I. That the Baptist churches are of apostolical origin is abundantly evident from the following considerations:

1. John, who was sent to prepare the people for Christ, is called "John the Baptist." That John was a Baptist cannot be denied, for the Scripture asserts that he was. "In those days came John *the Baptist.*" Matt. iii. 1. He was undoubtedly the first Baptist that the world ever saw. He was called "the Baptist" for the very same reason that people are now called "Baptists," namely, because he baptized those that "brought forth fruits meet for repentance," and *refused all others.* Matt. iii. 7, 8, 9.

If John was a "Baptist" (and Matthew says he was), his "disciples" were Baptists. That they were whatever John was follows as a necessary consequence. The same made a Baptist then that does now. If a believer is baptized now by a "Baptist," is he not a Baptist? Is he not so recognized? For the same reason those that "John the Baptist" baptized, became Baptists.

If Matthew had called John, "John the Presbyterian," "John the Episcopalian," or "John, the Methodist,"

would not these denominations claim from this fact, that he was the first of their denomination? Most assuredly they would, and none could successfully resist their claim. But it so happens that he called him "John the Baptist;" consequently we claim that he was the first Baptist.

II. That the apostolic churches (as the Baptists now do) baptized only believers, is evident:

1. From the commission of our Savior. See Matt. xxviii. 19, 20, and Mark xvi. 15, 16: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded," &c.

"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved," &c. Here the baptism of none is recognized but of those that are taught and believe. Infants are incapable of being taught, of believing, or of observing the things that Christ had commanded; consequently, by the Savior's commission, they are excluded from baptism. This must be obvious to every unprejudiced and reflecting mind.

The apostles who received and acted under this commission, baptized believers only.

On the day of Pentecost (see Acts, ii.), when about three thousand souls were added unto the church, only "such as gladly received his word were baptized;" v. 41.

Only believers were associated together in this church; v. 44. "And all that believed were together."

"Philip went down to Samaria, and preached Christ unto them." Acts viii. 5.

"When they believed they were baptized," both men and women;" v. 12. Why is it not added, "and in-

fants?" Simply because none were baptized. Philip was a Baptist minister, and baptized only believing men and women, as Baptists do now.

When the eunuch desired baptism, Philip said, "If thou believest with all thy heart thou mayest." Acts viii. 37.

Dr. Hodge, in the *Princeton Review* of October, 1853, says: "In no part of the New Testament is any other condition of membership prescribed than that contained in the answer of Philip to the eunuch who desired baptism: 'If thou believest with all thy heart thou mayest.' The church, therefore, is a company of believers."

As the commission requires faith in order to baptism, and the New Testament abounds in examples of believers' baptism, we have no right to baptize unbelievers, whether they be adults or unconscious infants, unless a plain command or example of infant baptism can be found in that book. So far from any such command or example being there, it is admitted by many learned Pedobaptists that it contains no such command or example:

1. Bishop Burnet says, "There is no express precept or rule given in the New Testament for the baptism of infants."—Exposition of the 39 Articles.

2. Dr. Wall, the great champion of infant baptism, says: "Among all the persons that are recorded as baptized by the apostles, there is no express mention of any infant."—Hist. Infant Baptism, p. 1.

3. Dr. Bond, a leading Methodist Episcopal minister, in his Economy of Methodism, p. 52, says: "But if the Reformers [Prot. Methodists] insist upon changing the rule which makes it obligatory upon members to meet in class, because there is no positive scriptural command for it, they must also give up infant baptism, &c., for there is no such commandment."

4. Dr. Woods, of Andover, Prof. Moses Stewart, Dr Neander, &c., admit the same thing.

Reader, if you think the New Testament contains an example or command for infant baptism, all that is necessary to cure you of that belief, is for you to make a *search for it.* You have no more chance to find it than you would to get to the end of a rainbow, or to take hold of an *ignis-fatuus. It is not there.*

Episcopalians do not believe that any are entitled to baptism, according to the Scriptures, without faith, hence they require *sponsors* in the baptism of infants, to believe and answer for them.

Presbyterians do not believe that any are entitled to baptism without faith, hence they will not baptize the infants of unbelieving parents. Knowing that none, according to the New Testament, without faith, are to be baptized, they baptize infants on the faith of their parents! They are Baptists in *theory*, but Pedobaptists in *practice!*

III. That the apostolic churches (as Baptists now do) practised *immersion*, and that only, is evident—

1. From the meaning of the word used by the Savior and the apostles to express the ordinance of baptism. Baptism is mentioned about *ninety* times in the New Testament, in every instance *baptizo* in some of its forms is used. The words that are used to express sprinkling or pouring, are never used when the ordinance of baptism is referred to.

It is as easy to determine the meaning of *baptizo*, as of dip or immerse; the definitions given by the lexicons and dictionaries are precisely the same. We will give two examples:

1. Liddell and Scott (Greek Lexicon), "*Baptizo*, to dip repeatedly, of ships to sink them; in a passive voice, to bathe, to soak in wine, over head and ears in debt."

2. Donnegan (Greek Lexicon), *Baptizo*, to immerse repeatedly into a liquid; to submerge, to soak thoroughly to saturate, to drench with wine, to confound totally, to dip in a vessel and withdraw, to be immersed."

3. Webster (English Dictionary), "*Dip*, to plunge or immerse for a moment or short time in water, to put into a fluid and withdraw, to engage, take concern, to moisten, to wet."

4. Walker (English Dictionary), *Dip*, to immerge, put into, moisten, engage."

Baptizo, in Greek, and Dip, in English, are identical in meaning. From the definition of the two words, there is as much propriety in saying, *dip* means to sprinkle and pour, as that *baptizo* does. Liddell and Scott, Donnegan, Hedericus, Stephanas, Scapular, Schleusner, Parkhurst, Robinson, Groves, Schrivellus, Suidas, Bretschneider Whal, Greenfield, &c., all give *dip*, or *immerse*, as the meaning of *baptizo*, but not one of them gives it the meaning of sprinkle or pour! This is a significant fact. If *baptizo* means to pour, or sprinkle, as well as immerse, how are we to account for the fact that all these Greek Lexicons fail to put down pour, or sprinkle, as the meaning of this word? A lexicographer's scholarship and moral integrity are at stake relative to the meaning which is given to words. He cannot put down a meaning to a word that it does not contain, without the loss of scholarship or veracity.

Liddell and Scott, in the first edition published by the Harpers, New-York, gave "to pour upon," as a "metaphorical" meaning of baptizo; they were called upon to show their authority for this meaning, or to retract it. Not being able to give any authority for giving "to pour upon," as a meaning of *baptizo*, in their next edition they

left it out! This they were compelled to do, or forfeit either their scholarship or veracity!

IV. That immersion was the apostolic mode, is evident from the fact that John baptized "in Jordan," "in Enon, near to Salem, because there was much water there;" and that the Savior, after his baptism, came up straightway out of the water; "and that Philip and the eunuch went both down into the water, and he baptized him, and came up out of the water. If it was not for the purpose of immersion, why did they go "in Jordan," "in Enon," and go "down into, and come up out of the water?"

V. That immersion was the apostolic practice, is evident from the fact that the Romans (Rom. vi. 4), Colossians (Col. ii. 12), and Corinthians (Cor. xv. 29), "were buried by baptism."

Modern Presbyterians and Methodists deny that "being buried by baptism," has any allusion to water baptism. That it does allude to immersion is conceded by distinguished Pedobaptists:

1. Dr. Wills, a Pedobaptist, on Rom. vi. 4, "buried with him by baptism," says: "St. Paul here alludes to immersion."

2. Mr. Burket, an Episcopalian, on Rom. vi. 4, says: "The apostle *alludes, no doubt,* to the ancient manner and way of baptizing by immersion."

3. Dr. Doddridge (Presbyterian), on Rom. vi. 4, says: "It is the part of candor to confess that here is an allusion to the manner of baptizing by immersion."

4. Dr. Adam Clarke, the great Methodist commentator, says of Rom. vi. 4: "It is probable that the apostle here alludes to the mode of administering baptism by immersion."

On 1 Cor. xv. 29, he says: "They received baptism as an emblem of death, in voluntarily going under the water and coming up out of the water."

Again, on Col. ii. 12, "Buried with him by baptism," Dr. Clarke says, "Alluding to the immersions practised in the cases of adults, wherein the persons appeared to be buried under the water." Dr. Clarke admits that Rom. vi. 4, 1 Cor. xv. 29, and Col. ii. 12, all allude to baptism by immersion.

5. John Wesley, the father and founder of Methodism, in his Notes on Rom. vi. 4, "Buried with him by baptism," says: "Alluding to the ancient manner of baptizing by immersion."

Paul informs us that *he, the Romans, and Colossians,* were buried by baptism, consequently they were immersed. A dead man laid upon the ground, and a little dirt sprinkled or poured on his face, would not be buried; a burial requires that the body be covered. Baptism represents both the burial and resurrection of Christ. See Rom. vi. 4, 5.

The immersion represents the burial, and the emerging represents the resurrection of Christ.

VI. That immersion was the apostolic practice, is evident from the fact that baptized persons are said, in their baptism, to be planted together in the likeness of his [Christ's] death," &c. Rom. vi. 4, 5.

Immersion is as essential to baptism as covering of grain is to its being planted. No one has ever received that baptism that is essential to their being "buried with Christ by baptism," and being "planted together in the likeness of Christ's death," and "also the likeness of his resurrection" (Rom. vi. 4, 5), unless he has been immersed.

VII. The apostolic practice of immersion is evident from

the fact that for the first three hundred years after Christ, immersion was the *only* mode except in sickness.

1. Dr. Mosheim, a Lutheran, in his celebrated Church History (Methodist edition), v. 1, p. 126, says: "The sacrament of baptism was administered in this (*the first*) century without the public assemblies, in places appointed and prepared for that purpose, and was performed by immersion of the whole body in the baptismal font."

Speaking of the *second century*, Dr. Mosheim says: "The persons that were baptized.... were immersed under water," v. 1, p. 206. This testimony is conclusive as to the first two centuries.

2. Bishop Smith, of Kentucky, in a sermon, said: "We have only to go back six or eight hundred years, and immersion was the *only mode*, except in cases of sickness. It was not only universal, but was primitive and *apostolical*." —In Biblical Recorder of August 8, 1840.

3. Hagenback, professor of theology in Basel, in a work entitled "The Christian Church of the *First Three* Centuries," in his 19th lecture says: "Baptism in the *beginning* was administered by immersion.... Sprinkling was in early times *only* administered to the sick, &c., on their dying beds."

4. Coleman, in a work entitled "Ancient Christianity Exemplified," in referring to immersion, says: "In the primitive church, immediately subsequent to the age of the apostles, this [immersion] was *undeniably* the common mode of baptism, the *utmost* that can be said of sprinkling in that early period is, that it was, in case of necessity (sickness), permitted as an exception to a general rule;" pp. 395-'96.

5. Dr. Miller (Presbyterian) says: "It is not denied that for the first few centuries after Christ, the most com-

mon mode of administering baptism was by immersion." —On Baptism, p. 116.

6. Dr. Neander, a Lutheran, in his History of the Church for the *First Three* Centuries, translated by Rose, p. 197, says: "Baptism was originally administered by immersion.... An exception was *only* in the cases of sickness."

7. Lord Chancellor King, an Episcopalian, in his Primitive Church (Methodist edition), pp. 218–'19, speaking of the *first three* centuries, says: "As for the quantity of water employed in baptism, to me, it seems evident that their usual custom was to immerse or dip the whole body.... The *exception* to immersion was in the cases when sick persons, whose death they apprehended, were baptized by aspersion in their beds. It is true, indeed, this baptism was not generally esteemed as perfect as the more solemn baptism, for which reason it was the custom, in some churches, not to advance to clerical orders any who had been so baptized. The ordination of Novation was opposed by *all the clergy*, and many of the laity, as *unlawful*, because of clinic perfusion."

"All the clergy" were Baptist ministers, for they did just what Baptist ministers would do now, they every one refused to ordain Novation, because, instead of being immersed, he had only been poured upon, on a sick bed! There was not even one Pedobaptist minister present at the proposed ordination of Novation, for if there had been, he would have voted for his ordination! There is not now a Pedobaptist minister that would refuse to ordain a man to the ministry, because, instead of being immersed, he had, like Novation, received only pouring on a sick bed.

8. The Edinburgh Encyclopedia, v. 3, p. 236, article, Baptism, has the following words: "Baptism, in the

Apostles' age was performed by immersion. It is impossible to mark the precise period sprinkling was introduced. It is probable, however, that it was INVENTED in AFRICA in the *second century*, in favor of clinics" (sick persons).

VIII. That the apostolic practice was immersion, and continued (except in cases of sickness as has just been shown), for *thirteen hundred* (1300) *years*, is evident from the following testimony:

1. Bishop Bossuet, a Roman Catholic, as quoted by Stewart, in his answer to Russen, says: "We are able to make it appear, by the acts of councils and by ancient rituals, that for THIRTEEN HUNDRED YEARS, baptism was thus [by immersion], administered *throughout the whole church.*"

2. Dr. Whitby, of the Church of England, says: "Immersion" was "religiously observed, by *all Christians*, for THIRTEEN CENTURIES."

3. Stackhouse, in his History of the Bible, says: "Several authors have shown and proved that immersion continued, as much as possible, to be used for THIRTEEN HUNDRED YEARS."

From the testimony of these Pedobaptist witnesses it is clear that immersion was the general practice for one thousand and three hundred years.

IX. The Greek Church, has, from the days of the Apostles, *until now*, practised no other mode than immersion. With them, there is an unbroken chain of immersion from the apostles to the present moment.

X. Roman Catholics defend their practice of sprinkling, on the ground of tradition; they admit that immersion was the ancient practice. In 1847, Dr. Trevern wrote a book called "La Discussion Amicale;" on page 142, he says, to protestants: "But, without going any

farther, show us, my lords, the validity of your baptism [sprinkling] by scripture alone. Jesus Christ there ordains that it shall be conferred, not by sprinkling water on the heads of believers, but by believers being plunged into water.... It would, therefore, be all over with your baptism [sprinkling and pouring], unless you established it by *tradition*, and the practice of the [Catholic] church. To produce a plea for it, you are obliged to seek it with Pope Stephen and the councils of Arles and Nice," &c.

That the Baptist churches are of apostolic origin, is evident from the following historical evidence:

1. That the Novationists of the third century were Baptists, is evident, for Dr. Peck tells us, "The Novationists of the third century would not recognize as lawful baptism, that ceremory when performed by apostate churches. Hence they were called Anabaptists." In Christian Reports, v. 1, No Pedobaptist churches were ever called "Anabaptists." The Novationists were so called, and consequently were Baptists. This carries them back to A. D. 251. The Novationists constituted the true churches when the rest became antichrist.

2. That the Donatists of the fourth century were Baptists, is sustained by ample testimony.

Dr. Peck says: "They, the Donatists, rebaptized all converts from apostate churches."—See Christian Reports v. 1.

H. Bullinger, as quoted in the Martyrs' Mirror, p. 169, says: "They [Baptists], are similar in every particular to the Old Baptists, the Donatists.—In Benedict's Hist. of Bap., p. 138.

Again, says the author of the Martyrs' Mirror: "We have long since proved, he [Donatus] wrote 'that the Pope and his adherents did not constitute the true church

and consequently had *lost the true baptism*; hence he maintained that those who were baptized in the Roman Church should be rebaptized, saying: There is one church, one baptism, one faith, one gospel, &c. Also that infants ought not to be baptized, but only adult believers.'" Benedict's Hist. p. 138. If this does not prove identity between the Baptists and the Donatists of the fourth century, it is hard to conceive of language that would.

Mr. Long, an Episcopalian, in his History of the Donatists, p. 60, says: "They were strictly Anabaptists." On p. 103, Mr. Long says: "They, the Donatists, did not only rebaptize the adults that came over to them, but refused to baptize children." This was in A. D. 314. Benedict, p. 10. Fuller, the English Church Historian, says of the Baptists: "They were the Donatists new dipped." —In Danvers' Hist. of Baptism, p. 271 and Benedict's Hist. of Baptists, p, 11.

Osiander says: "Our modern Anabaptists were the same with the Donatists of old," Danvers' Hist. of Baptism, p. 271; Benedict's Hist. of Baptism, p. 9.

3. Dr. Mosheim (Lutheran), informs us, that — "The true origin of that sect, which acquired the denomination of Anabaptists, &c., is *hid in the remote depths of antiquity*," &c. Eccl. Hist. v. 3, p. 320. This cannot be said of any other denomination, for we all know the day when, and the man by whom, they were originated. We do not go to Ecclesiastical History to find the origin of the Baptists; we go, as has been shown, to the New Testament and find their origin to have been in the days of Christ and the Apostles.

Again, Dr. Mosheim says: "It may be observed in the first place, that the Mennonites [Baptists] are not entirely

mistaken when they boast of their descent from the Waldenses, Petrobrussians, and other ancient sects, who were usually considered witnesses of the truth in the times of universal darkness." Eccl. History, v. 3, p. 320. Here it is conceded that the Baptists have descended from the "Waldenses, Petrobrussians, and *other ancient sects.*" This is their line of descent from the Apostles.

4. Cardinal Hossius, who presided at the council of Trent, in a history of the heresy of his own times. says: "The Waldenses rejected infant baptism, and rebaptized all who embraced their sentiments. The Anabaptists [Baptists] are a pernicious sect, of which kind the Waldensian brethren seem to have been."—In Eng. Baptist Magazine, v. 14, p. 53.

Again, says Cardinal Hossius, "If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than the Anabaptists [Baptists], since there have been none, for *twelve hundred years* past, that have been more generally punished."—English Baptist Magazine, v. 10, p. 401. Orchard's History, p. 364.

This testimony carries Baptists back to A. D. 370.

5. Zuingulius, the celebrated Swiss reformer, says, "The institution of Anabaptism is no novelty, but for *thirteen hundred years* (1300) has caused great disturbances in the churches." In preface to Orchard's History, p. 17.

This testimony carries the Baptists back to A. D. 225.

Dr. McLane, in a note in Mosheim's Eccl. Hist., vol. 3, p. 119, says, "Reiner Sacco, who exerted such a furious zeal for the destruction of the Waldenses, speaks of Lionists (Waldenses) as a sect that had flourished above five

hundred years; nay, mentioned authors of note who make their antiquity remount to the apostolic age."

6. President Edwards says, "One of the popish writers, speaking of the Waldenses, says, 'The heresy of the Waldenses is the *oldest heresy* in the world.'"—Hist. of Redemption, p. 294.

What was the heresy of the Waldenses? Let the following testimony answer this question:

1. Dr. Wall says, "The Lateran Council of A. D. 1139 did enforce infant baptism by severe measures, and successive councils condemned the Waldenses for rejecting it."—Hist. of Infant Bap., v. 2, p. 242.

2. St. Bernard says, "The Albigenses and Waldenses administer baptism only to adults. They do not believe in infant baptism." In Facts opposed to Fiction, p. 47.

3. Cardinal Hossius says, "The Waldenses rejected infant baptism."—Eng. Baptist Mag., vol. 14, p. 53.

7. The testimony of Dr. J. J. Dermount, chaplain to the king of Holland, and Dr. Ypeig, professor of theology in the University of Groningen, is conclusive upon this subject. They were appointed by the king of Holland to ascertain if the claims of the Dutch Baptists to apostolic descent, through the Waldenses, had any foundation in the facts of history. After investigation they report as follows. (See Encyclopædia of Rel. Knowledge, by J. N. Brown; article, Mennonites, p. 796.)

"The Mennonites [Baptists] are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries, and who, during the latter part of the 12th century, fled into Flanders, and into the provinces of Holland and Zealand, where they lived simple and exemplary lives, &c. They were, therefore, in existence long before the Reformed Church of the

Netherlands. We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, who have long in the history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, which is disputed by the Romish church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notions of the Catholics, that their communion is the most ancient."

In consequence of the above report, the government of Holland offered the Baptists a state salary, but they politely declined it.

Here it is asserted, not by Baptists, but by Pedobaptist doctors of divinity, of profound scholarship—

1. That the Baptist churches have descended from the ancient Waldenses.

2. That they were in existence long before the Reformation.

3. That the Baptist church is the only denomination that has existed ever since the apostles.

4. That they have preserved pure the Gospel through all ages.

5. That the Baptist church is older than the Catholic.

That the Baptist churches are of apostolic origin we think has been clearly proven in the preceding pages, and also that they have existed in every age of the church, "from the days of John the Baptist until now."

CHAPTER II.

THE ORIGIN OF THE BAPTISTS IN THE UNITED STATES OF AMERICA.

'THE Baptists of the United States have descended from the English and Dutch Baptists. It is not material from which, as the English Baptists received their baptism from the Dutch Baptists.

By Pedobaptist persecution, in the beginning of the 17th century, most of the Baptists in England were dispersed. In 1615, a number of Pedobaptists embraced Baptist sentiments, and were sent over to Holland, in order to receive immersion from those that received it from the Anabaptists and Waldenses.

Crosby, in his History of English Baptists, p. 97, says, "A portion of them proposed to send to the Foreign Anabaptists, who were descended from the ancient Waldenses of France and Germany. They did send one Richard Blount, who was received by such a church and baptized by immersion, and he returned to England and baptized Mr. Blacklock, and they two baptized fifty-three others."

The first Baptists that arrived in this country came from England.

1. It is asserted by Dr. Cotton Mather, in his Magnolia, that "some of the first planters in New-England were Baptists."

These were from England—history does not inform us what became of them.

2. In A. D. 1633, Hansard Knolley, a Baptist minister, came from England. He was the first minister ever settled in Dover, Massachusetts. He preached there from A. D., 1635, to 1639.

See Encyclopedia of Religious Knowledge, by J. N. Brown, p. 724.

Pedobaptist persecutions broke up his connection with the citizens of Dover. In 1639 he returned to England. If he organized a church, it became extinct.

3. Early in A. D., 1639, an attempt was made in Weymouth, Massachusetts, to form a Baptist Church, but it was prevented by Pedobaptist persecution. The members were all arraigned before the court at Boston, March 13th, 1639. Some were *fined*, some *committed* to prison, some *disfranchised*, and some *banished*.—Benedict's History of Baptists, p. 369.

When Pedobaptists had the power, it was arrest, imprison, disfranchise, banish, whip, burn, and drown the Baptists! Now when, in despite of all their opposition, the Baptists have become a large and popular denomination, their former persecutors have changed their mode of attack, and are exceedingly grieved that Baptists are so narrow-minded and bigoted that they will not invite them to their communion! When Episcopalians, Presbyterians, Lutherans, Congregationalists, &c. had the *power to persecute Baptists*, did they desire to commune with them? Then it was "exterminate, whip, imprison," &c.

4. In 1638, John Clarke, M. D., founded a Baptist Church in Newport, Rhode Island. He was a native of London. Elder S. Adlam, pastor of the Newport church, who has given this matter a thorough investigation, gives 1638 as the true date of this church. The century ser-

mon, by Elder Callender, in 1738, is also regarded as evidence that it was organized in 1638.

Benedict says, according to *tradition*, it was founded in 1644. Be this true or not, still the Newport church is the oldest Baptist church in America.

5. In 1639, Roger Williams, a Pedobaptist minister, and a number of others, at Providence, Rhode Island, embraced Baptist sentiments. Not having a Baptist administrator at hand, E. Hollimon was selected to immerse Williams, and he then immersed the rest.

It has been thought, and asserted, that this was the origin of the Baptists in America. This is a mistake, for we have just shown that "some of the first planters in New-England (Mass.) were Baptists."

We have also shown that Hansard Knolley, a distinguished Baptist minister, was settled in Dover, Massachusetts, from 1635 to 1639.

We have also shown that just before the baptism of Williams, an effort was made to organize a Baptist church at Weymoth, Massachusetts.

The church in Newport claims that it was organized in 1638, one year before the baptism of Roger Williams.

6. Roger Williams was a Baptist only four months. Thomas Lechford, who visited Rhode Island in 1640, or early in 1641, says: "Here lives Master Williams and his *company of divers opinions;* most are Anabaptists: they hold there is *no true visible Church, in the Bay, nor in the world, nor true ministers.*"—(As quoted by Elder S. Adlam, pastor of the Newport church.)

Here is the testimony of an English Episcopalian, an eye-witness, who was on the ground in less than two years after the baptism of Mr. Williams. From his statement of the case, there was no organized church at

that time in Providence. Lechford says, "Williams and his *company*" believed "there is no true visible church in the world, nor any true ministry." With this opinion, they were not a gospel church, neither did they claim to be. Lechford does not call them a Church, but a "company of divers opinions," believing that there was "no true gospel church in the world."

7. It is by no means certain that Williams and his company were ever organized into a church after their baptism. If they were, it soon died out. This is evident from the testimony of Cotton Mather. In his Ecclesiastical History of New-England, p. 7, he says of Williams and his "company:" "Here [in Providence] they proceeded not only unto the gathering of *a thing like a church, &c.; after this*, he [Williams] turned *Seeker* and *Familist*, and the *church came to nothing*."

Governor Winthrop says: "In March, 1639, he [Roger Williams] was baptized by one of his brethren, &c., but, in July following, such scruples were raised in his own mind about it, that he refrained from such administrations among them."—In Baptist Library, vol. 1, p. 102.

Elder S. Adlam, who has thoroughly investigated this subject, says: "I find *no trace* of a Baptist church in Providence, *after the failure* of Roger Williams, till after 1650. The first intimation of a church there, I find in the fall of 1651."—In Trials and Sufferings for Rel. Liberty.

8. If it be true that 1644 is the true date of the Newport church, as Benedict says "*tradition*" fixes it, still it is true that it is the oldest—the mother church in America.

In 1652, there were *two* Baptist churches in Providence, neither of which had a house of worship. "The first house of worship was built by Elder Pardon Tilling-

hast, in A. D. 1700, at his own expense; before that, they worshipped in a grove, and in private houses when the weather was inclement."—Benedict's History of Baptists.

One of these churches was a five-principle church, under the care of Elder T. Olney; the other, a six-principle (held to laying on of hands after baptism), formed in A. D. 1652, by Elders Brown, Dexter, and Wickenden. These churches were not in fellowship with each other.

8. In 1682, Elder Olney died, after which that church died out, leaving no successor. The church, of which Olney was pastor, has been regarded as the Roger Williams church. We have already shown that the Williams church (if his "company of divers opinions" were ever organized as a church), soon "came to nothing." That he and his company embraced "the opinion that there was no true church or ministry in the Bay, or in the world." We have also shown that there is no "intimation of a church in Providence, after the failure of Roger Williams, until the fall of 1651," consequently the Olney church could not have had a regular existence from the baptism of Williams, but must have been organized by Olney and others about the year 1650 or 1651. Whether the Olney church was a continuation of the Williams church or not, it is certain that it became extinct after the death of Mr. Olney.

9. The church organized by Brown, Dexter, and Wickenden, in 1652, is not a continuation of the Williams or Olney church, but was organized upon the six-principle plan, and was not in communion with the Olney church.

10. The church organized by Brown, Dexter, and Wickenden, in 1652, is what is now called the "First Church in Providence."

11. Mistaking this *new* organization for a continuation

of the Williams organization, has led to the opinion that the Roger Williams church (if he ever organized one) is still in existence. This is not true, for the reasons already given. Cotton Mather, a Pedobaptist, as we have shown, says, "it came to nothing."

Lechford tells us, in less than two years after the baptism of Williams, that both Williams and his company had embraced "the idea that there was no true, visible church in the Bay, nor in the world, nor any true ministry." With this belief they were not a church, and evidently did not claim to be.

Daniel Neale, author of the History of the Puritans, declares, in his History of New England, that after Williams began to doubt the authority of any to administer the ordinances, "*his church crumbled to pieces*, every one following his own fancy."

After this, "the first intimation," says Elder Adlam, "of a church in Providence, was in the fall of 1651."

As this is a very important and interesting subject to Baptists, we will give some extracts from an interesting history of the Origin of the Baptists in America, by Prof. Wm. C. Duncan, of New-Orleans, which has fallen into our hands since the foregoing was written:

"It is very uncertain whether Mr. Williams succeeded in establishing any regular religious organization.... He soon began to doubt, not only the validity of the baptism which himself had administered, &c. After doubting and wavering for some months, (from March to July, 1639), he came to the conclusion that there was no true church, &c., and ceased from his attempt to establish a visible church of Christ. This conviction he entertained to his death, in 1683. During all this time (from 1639 to 1683) he ordained none and baptized none. So far, then, as his min-

istration of it was concerned, his baptism ceased with its first performance.

"Those whom Mr. Williams immersed, seem to have generally partaken of his doubts, and to have adopted his conclusions respecting the church and its ministry. His society, in consequence, *soon fell to pieces*.... The evidence which establishes this fact is quite conclusive."

After giving the evidence (which is the same that we have already given), Prof. Duncan continues: "Meanwhile, however, a number of Baptists arrived at Providence, *from abroad.* Among these were Chad Brown, Wm. Wickenden, and Gregory Dexter.... Here we discover the true origin of the Baptist church in Providence. Around these brethren *from abroad*, who came in after Williams had ceased his effort at ecclesiastical organization, there gathered all those who approved of Baptist sentiments; and thus a church of baptized believers was gradually formed. Among these, it is probable, were some of those who had been immersed by Mr. Williams. Whether they did or not is of little importance, for, as we shall see, their baptism, valid or invalid, *was not perpetuated.*

"Be the year what it may, the Baptists of Newport, R. I., whether we regard the time of their settlement, or of the forming of a recognized church, appear to have been in advance (of the Providence church). John Clark, who seems to have already become a Baptist in England, settled, in 1638, with others who had similar feelings, &c., on Rhode Island.

"Rev. John Comer, a New-England Baptist minister of talents and learning, and an accurate history writer (in 1734), closes his account of the Newport church by calling it 'the first Baptist church on Rhode Island, in New-England, and the first in America.'"

Again, continues Prof. Duncan, "The testimony of Rev. John Callender, (in 1738), given in his celebrated 'Century Sermon,' goes to confirm this statement of Comer's; for he suspects, on the authority of the oldest citizens of Providence, some of whom knew Mr. Williams and others of the original settlers, that 'the first founders of the Providence church were Mr. Brown, Mr. Wickenden (or Wiginton), Mr. Dexter, Mr. Olney, Mr. Tillinghast,' etc., and not Roger Williams.

"Until as late as that year (1652) there was either no church organization in Providence, or church matters were in strange confusion; for, up to 1652, no mention is made of any organization existing there, and every Baptist of Rhode Island 'known to belong to a church, live where he may, belonged to the church of Newport." Until this date (1652) the Newport church alone has a name in history, and its members alone are spoken of in connection with the Baptist cause and Baptist movements in New-England.

"Whatever irregularity there may have been connected with the baptism of some few of the founders of the first church in Providence, *died out with themselves.* No baptism in America, therefore, descends from the rite which was administered by Williams, in 1639.

"A century passed away before any society originated from that in Providence. It did not begin to colonize until about 1730. The Greenwich church sprang from it in 1743, that in Cranston in 1764, that in Johnston in 1771.

"He [Williams] was a good man and a true man, but he was not the founder of the Baptist churches in America."

We have now fully shown that the Baptists of the Uni-

ted States have not descended from Roger Williams—that his baptism is not perpetuated.

Baptist churches were formed in nearly or quite all of the New-England States, before the "Providence church began to colonize," by Baptist ministers from England and Wales; consequently the Baptists in America are the descendants of the English and Welsh Baptists, including the churches and ministers that have descended from the Providence church.

The Roger Williams church, (if it ever was really an organized body), as has been seen, *died out*, and the permanent organization was effected in 1651 or '52 by English Baptists.

"The true descent," says Prof. Duncan, "of the American Baptists, has been indicated. They are connected in part with the Baptists of England; whose origin, in their turn, is derived from the Baptists of the European continent (reaching back to apostolic days), and from the Baptists who from the early ages of the church were nurtured in Wales; and they are directly connected in part with the Cambro-British Baptists, who have preserved in the mountain fastnesses of their native land [Wales] the principles and practices which they received from their fathers, and from their fathers' fathers, from the ancient times of Christianity. Thus the chain which unites them to the early Baptist church is a chain of triple link, which cannot easily be broken."

Baptists do not regard succession of any kind as being essential to the validity of their churches or ministry; yet it is a pleasing and interesting fact to them, that they can trace their existence through every period of the Christian era, "from the days of John the Baptist until now."

It is also a source of pleasure and delight to them to

know that their churches in America have descended from the English and Welsh Baptists, and not from the irregular baptism and church organization of Roger Williams. They honor him as a statesman, a great and good man, and for his noble stand in favor of religious toleration, but not as the founder of Baptists in America.

CHAPTER III.

SOME ACCOUNT OF THE FIRST BAPTISTS THAT SETTLED IN NORTH CAROLINA.

THERE were individual Baptists in this state as early as 1695. The first church that was organized, was gathered by Elder Paul Palmer, about A. D. 1727, at a place called Perquimans, on Chowan river. Mr. Palmer was a native of Maryland, and was baptized by Elder Owen Thomas, and ordained in Connecticut — Elder Joseph Parker was his successor.

About the year 1742, Elder William Sojourner, an excellent man and useful minister, together with many of his brethren, came from Berkley, in Va., and settled on Kehukee creek, in the county of Halifax.

They founded a church which became the mother of many others. By 1752, they had increased to the number of sixteen churches.

While these churches were strictly Baptists in everything else, a portion, if not all of them, were loose in their discipline, and admitted unconverted members to baptism. In 1751, they were partially reclaimed from this practice, mainly by Robert Williams of Welch Neck, S. C., by the conversation and efforts of a private member by the name of Wm. Wallis, but more especially by Elder John Gano, who visited them in 1754, and Benjamin Miller, and Peter P. Vanhorn in 1755. Elder Gano was sent out as a Missionary, by the Philadelphia Association, to travel in

the Southern States.—See Benedict's History of Baptists, p. 681.

In 1774, this erroneous practice was continued by a considerable portion of the churches belonging to the Kehukee Association, at which time Elders Lemuel Burkitt, John Meglamre, Zachary Thompson, and David Barrow, took a firm stand against it. This led to a split in the Association, at its meeting at the Falls of Tar River, in 1775. Finally all the churches that held in fellowship those that were baptized in unbelief, were convinced of their error, and a complete union took place between the two parties.—See Hist. of Kehukee Association.

Two things are here worthy of special notice:

1. Baptists possess, in their religious principles, one that will eventually bring them to the true doctrines of the Bible, however far for awhile a portion of them may err. They will hold nothing as a doctrine of the Bible, that is not therein clearly and explicitly stated. This will as certainly protect them from error, as that water will seek its level. The Bible alone is their Confession of Faith and Book of Discipline.

2. In 1754, more than one hundred years ago, the Philadelphia Association sent out Elder John Gano as a Missionary, who visited this state and effected great good. Every Association should send out at least one Missionary to build up new interests and sustain feeble churches.

Mr. Gano's visit is described by Elder Morgan Edwards, as follows:

"On his arrival, he sent to the ministers requesting an interview with them, which they declined, and appointed a meeting among themselves to consult what to do; Elder Gano hearing of it, went to their meeting, and addressed them in words to this effect: 'I have desired a visit from

you, which, as a brother and a stranger, I had a right to expect, but as ye have refused, I give up my claim and am come to pay you a visit:' with that he ascended into the pulpit and read, for his text, the following words: 'Jesus I know, and Paul I know, but who are ye?' This text he managed in such a manner as to make some afraid of him, and others ashamed of their shyness." "Many were convinced of errors touching faith and conversion, and submitted to examination. One minister hearing this, went to be examined, and intimated to his people, he should return triumphant: Mr. Gano heard him out, and then, turning to his companion, said: "I profess, brother, this will not do—this man has the one thing needful to seek:" upon which the person examined hastened home, and upon being asked how he came off, replied, 'The Lord have mercy upon you, for this Northern minister has put a *mene, tekel,* upon me.'"

CHAPTER IV.

THE FIRST SETTLEMENT OF BAPTISTS IN THE BOUNDS OF THE SANDY CREEK BAPTIST ASSOCIATION.

THE third company of Baptists that settled in this state was by Elder Shubal Stearns. He was a native of Boston, Mass., joined the New Lights (persons who united in the great revival which accompanied the preaching of Mr. Geo. Whitefield, who was at this time in the United States.) A very large proportion of his converts became Baptists, in consequence of which, he humorously remarked, "My chickens have turned to ducks!"

Elder Stearns was baptized by Elder Wait Palmer, and soon after was ordained by Palmer and Joshua Morse, in Tolland, Conn.

This distinguished man left New-England under strong impressions that God had, for him, a great work south. He first stopped at Opeckon, in Berkley county, Va., where he found a Baptist church, under the care of Elder John Garrard.

Here he met with his brother-in-law, Rev. Daniel Marshal, who was then a Pedobaptist, but afterwards became a useful Baptist minister. Mr. Stearns settled awhile on Cacapon, in Hampshire county, Virginia. Not meeting with his expected success there, he moved to North Carolina. Some of his friends had preceded him, and wrote to him of the great destitution of preaching that prevailed. In some instances they had rode forty miles

to hear one sermon. Elder Stearns and his party came to Sandy Creek, in Guilford (now Randolph) county. Here he made his permanent residence. The number of families was eight, and the number of Baptists was sixteen, namely: Shubal Stearns and wife, Peter Stearns and wife, Shubal Stearns, Jr., and wife, Ebenezer Stearns and wife, Daniel Marshal and wife, Joseph Breed and wife, Enas Stinson and wife, and Jonathan Polk and wife. See Semple's Hist. of Va. Baptists.

As soon as they arrived, they built a small meeting-house, and these sixteen persons formed a church, and chose Elder Stearns for their pastor, assisted by Daniel Marshal and Joseph Breed, who were licensed preachers." —Benedict's Hist., p. 683.

The inhabitants about this little colony, though brought up in the Christian religion (Episcopal), were grossly ignorant of its essential principles. They possessed the form without the power of godliness; consequently Stearns and his party brought strange things to their ears.

The doctrine of the new birth, as insisted on by these zealous advocates for evangelical religion, they could not comprehend. Having always supposed that religion consisted in nothing more than the practice of its outward duties, they could not comprehend how it should be necessary to *feel conviction and conversion;* and to be able to ascertain the time and place of one's conversion, was in their estimation wonderful indeed. These points were strenuously contended for by these new preachers.—Benedict's Hist., p. 683.

Their manner of preaching was, if possible, much more novel than their doctrines. They had acquired a very warm and pathetic address, accompanied by strong gestures, and a singular tone of voice (from which, perhaps, the

singing, or *holy tone*, of some of their successors, originated). Being deeply affected themselves when preaching, corresponding affections were felt by their pious hearers, which was frequently expressed by tears, trembling, screams, and exclamations of grief and joy. All these they brought with them to their new habitation. At which the people were greatly astonished, many mocked, but the power of God attending them, many also trembled. In process of time, some of the inhabitants became converts, and bowed obedience to the Redeemer's sceptre. These, uniting with the others, a powerful and extensive revival began, and Sandy Creek church soon swelled from *sixteen* to *six hundred and six* members! The work of grace continued, other preachers were soon raised up under their ministry, whose zealous and abundant labors were crowned with great success. In a few years churches were scattered for two hundred and fifty miles north and south, and Sandy Creek was the mother of them all.—Benedict's Hist. of Baptists, p. 684.

By the rapid multiplication of churches, Sandy Creek, which began with sixteen members, and which had increased to six hundred and six, was reduced in seventeen years to fourteen members! The civil commotions which affected the state also helped to reduce this church. In seventeen years Sandy Creek Church had spread her branches southward as far as Georgia, and eastward to the Ocean and Chesapeake Bay, and northward to the waters of the Potomac, increasing in seventeen years to forty-two churches and one hundred and twenty-five ministers. See Morgan Edward's Manuscript History of the Baptists of N. C.

CHAPTER V.

THE REGULAR BAPTISTS, COMPRISING THE SANDY CREEK BAPTIST ASSOCIATION, TOGETHER WITH THE GREAT BODY OF BAPTISTS IN THE UNITED STATES, SHOWN TO BE THE "OLD SCHOOL," OR "PRIMITIVE BAPTISTS." THEY ARE NOT SECEDERS FROM THE ANTI-MISSION BAPTISTS, OR FROM ANY OTHER DENOMINATION.

As the idea obtains extensively that the Regular Baptists (called Missionary Baptists, as a distinction between them and the Anti-mission Baptists), are the new or seceding party, we will submit testimony that proves the erroneousness of this idea. This wrong impression prevails merely from the fact that the Anti-mission brethren call themselves "Old School or Primitive Baptists." If a man calls himself the elder son, it does not make him so, unless he is actually the first born. So it is in the case now before us.

The opposers of missions style themselves "the Old School, or Primitive Baptists." That they are properly the New Baptists, will appear from the following facts:

I. Paul was a missionary, and was sustained by the churches while he labored among the gentiles (heathen) to teach them the gospel. He says: "I robbed other churches, taking wages of them to do you service." 2 Cor. xi. 7, 8, 9. That is, while Paul was preaching at Corinth, other churches supported him, in the same sense that missionaries are now sustained among the heathen. Paul says to the Corinthians: "I have preached to you

the gospel of God *freely*," v. 7; that is, without cost to you. "I robbed other churches, TAKING WAGES OF THEM *to do you service*;" v. 8. "And when I was present with you, and *wanted*, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied," &c. v. 9.

This is the way that missionaries are now supported—this must be obvious to every unprejudiced mind.

In Acts xiii. 1, 2, 3, there is an account of the manner of sending out missionaries to the heathen.

1. The Holy Ghost directed the ministers, Barnabas and Saul, to separate, &c. v. 2.

2. They were set apart by fasting, prayer, and laying on of hands; v. 3.

3. They were sent away by the church. "They sent them away;" v. 3.

This is the way that missionaries are now set apart, and sent to the heathen.

Again Paul tells us, "It pleased God that I (Paul) might preach among the heathen." Gal. i. 15, 16. In the 2d chapter and 9th verse, Paul tells us who it was that gave to him and Barnabas "the right hand of fellowship, that they should go unto the HEATHEN," namely, James, Cephas, and John.

From the preceding scriptural testimony, it is evident—

1. That in the apostolic age of the church God called and directed men to preach to the heathen. Acts xiii. 2: Gal. i. 15.

2. Funds were raised by the churches for this purpose, and paid as "wages" to the missionaries. 2 Cor. xi. 7, 8, 9.

3. They were set apart by fasting, prayer, and laying on of hands, and then sent away. Acts xiii. 1, 2, 3.

4. The right hand of fellowship was extended to those that were sent. Gal. ii. 9.

5. The Regular Baptists, frequently called Missionary Baptists, "give the right hand of fellowship" to those that go out now to "the heathen." The Anti-mission Baptists give them the left hand, that is, *non-fellowship;* consequently they are the new party.

A very large proportion of the associations that are now calling themselves "Old School or Primitive Baptists," were previously committed to missions. This is true of the Kehukee, Country Line, Baltimore, and other associations.

In 1802, and for a number of years afterward, the Kehukee Association was in favor of, and practised revival measures, that they have since repudiated and ridiculed.

Elders Burkitt and Read, in their history of this association, p. 139, say: "The association (in 1794) agreed to appoint the Saturday before the fourth Sunday in every month, a day for *prayer-meetings* throughout the churches; whereon all the members of the respective churches were requested to meet at their meeting-houses or places of worship, and there for each of them, as far as time would admit, to make earnest prayer and supplication to Almighty God for a *revival of religion.*"

Again say they, p. 145: "The ministers (in 1802) used frequently, at the close of worship, to sing a spiritual song, suited to the occasion, and go through the congregation, and *shake hands* with the people while singing.

"The ministers usually, at the close of preaching, would tell the congregation that if there were any persons who felt themselves lost and condemned under the guilt and burden of their sins, if they would come near the stage and kneel down, they would pray for them.... The

act of coming to be prayed for in this manner, had a good effect."

In 1802 this body approved of evening meetings, especially of night meetings, for revival purposes. Elders Burkitt and Read, p. 148, say, "Evening meetings were greatly blessed.... In some neighborhoods they met once a week on an evening, and numbers would attend. Sometimes nearly two hundred people would meet, and some would come ten miles to a night meeting."

After 1827 this body *changed its position*, and condemned these revival measures and meetings.

From the revival of missions in this country to 1826 or '27, the Kehukee Association was a *missionary body*. This subject was brought forward for consideration by them in 1803.

In 1804, Elders Burkitt, Ross, Spivey, Read, and McCabe, were appointed delegates to meet such as might be appointed by the Virginia, Portsmouth, and Neuse Associations, to meet at Cashie M. H., Bertie county, on Friday before the third Sunday in June, 1805, to devise ways and means to support the missionary cause. At this meeting arrangements were made to enter into a system of collecting money to aid missionary purposes.—See Bigg's History of Kehukee Association, p. 162.

From this it will be seen that the first missionary society that was organized in this State was in the bounds of the Kehukee Association, and its members were mainly instrumental in its organization.

In 1812, this association sent $3, in 1813, $5, and in 1814, $5, to the General Meeting of Correspondence of North Carolina, for missionary purposes.—See Bigg's History, pp. 190, 191, 195, 197.

In 1817, "the association received from the Secretary

fifty copies of the proceedings of a General Convention of Baptists in the United States, held in Philadelphia in May, 1817, for which the association *returned thanks.*"—Bigg's History, p. 208.

After the Kehukee brethren *turned* Anti-missionary, and thereby became the *New Baptists*, they were some time in getting a name to suit them. They were at first called "The Reformed Baptists in North Carolina," and then alternately "The Old Baptists," "The Old Sort of Baptists," "Baptists of the Old Stamp," "The Old Side Baptists," and finally they fixed upon the name of "Primitive Baptists." See Elder M. Bennett's Review, p. 8.

It was not until 1827 that this body took a decided Anti-missionary position. Their minutes for 1814 contain the following resolution:

"*Resolved*, That we send *five* dollars to the fund of the General Meeting of Correspondence, by the hands of Elder Philimon Bennett."

This Meeting of Correspondence was a *Missionary Society.*

Again, the minutes for 1814 contain the following appointment by the Kehukee Association:

"Elders Jesse Read, William Lancaster, Philimon Bennett, and Brother Bennett Barrow, and in case of his failure, Brother Elisha Battle, are appointed delegates to the next General Meeting of Correspondence."

Evidently the Kehukee Association was at that time a missionary body.

Again, the circular letter for 1814 was rejected, and instead of it the association agreed "that they would adopt a part of the address of the Baptist Convention, held in May last, at Philadelphia, for MISSIONARY PURPOSES."

We have now clearly shown that the Kehukee Associ-

ation, which, since 1827, has manifested such hostility to missionary institutions, was for a number of years previous to that date a missionary body; consequently they are not "the Primitive" but the New Baptists. The Regular or Missionary Baptists are now occupying the position that the Kehukee brethren did previous to 1826 and '27.

3. The Country Line Association, in the days of Elders William Brown, Richard Graves, Thomas Moore, Barzillai Graves, Stephen Chandler, George Roberts, David Lawson, R. Deshong, and W. Stoval, was a missionary body.

In 1821, this association *unanimously* adopted and printed a circular letter, which strongly advocated Sabbath schools. The following is an extract from it:

"They [our children] may be taught also in Sabbath schools; an institution which has been blessed of God to the salvation of many souls, both of children and parents. We *earnestly* solicit your attention to these schools, and *beg* you to establish one in every neighborhood."

Eleven years after this they declared non-fellowship with Sabbath schools! When were they the Primitive or Old School Baptists, in 1821, when they earnestly solicited attention to, and begged their members to establish Sabbath schools in every neighborhood, or in 1832, when they declared non-fellowship with Sabbath schools?

The minutes of the North Carolina Missionary Society show that, in 1825, contributions were sent up from seven churches, belonging to the Country Line Association, viz.: Ebenezer, Mill Church, Country Line, Lick Fork, Wolf Island, Bush Arbor, and Lynch's Creek. These are now the leading churches of the Country Line Association!

In 1817 and 1818, this association sent messengers to the North Carolina Missionary Society. This is evident from the following extracts taken from their minutes, for 1818:

"The messengers appointed to attend the General Meeting, reported and gave satisfaction."

"Received by the hands of Brother Roberts, the Fourth Annual Report of the Baptist Board of Foreign Missions, which was distributed among the churches."

"The committee appointed to make collection on the Lord's day, reported they had received $32 45, for which a vote of thanks of *this body* is given to the congregation for their liberality, and the money placed in the hands of Brother John Campbell, to be conveyed to the treasurer of the North Carolina Missionary Society."

"Brethren Geo. Roberts, John Landers, John Campbell, and Nathan Williams, are appointed to attend the General Meeting of Correspondence, to meet in Fayetteville in August next."

No association was ever more fully committed to missions than the Country Line was in 1818.

Up to 1832, this body was in regular correspondence with the Sandy Creek and Flat River Associations, both of which are missionary bodies.

In 1816, the minutes of the North Carolina Baptist General Meeting show that Elders Geo. Roberts, David Lawson, John Landers, and John Campbell were sent by the Country Line Association to that body. Elder Geo. Roberts was chosen moderator of that meeting.

That the ministers and churches of the Country Line Association were, previous to James Osbourn's influence among them, favorable to missions, &c., is evident from the fact that in 1816, '17, '18, '19, and '20, there existed among them a benevolent society, that was encouraged by their ministers and leading members. Brother John Campbell, by request, kept notes of the proceedings of these meetings, which are entitled "Minutes of the Hyco Female Cent Society." The first meeting for the formation of the so-

ciety was held at Lynch's Creek M. H., in Caswell county, in October, 1816. In March, 1817, it met at Bush Arbor M. H. In March, 1818, it met again at Arbor M. H. In 1819 it met at Grave's M. H. The fifth annual meeting was held in September, 1820, at Arbor M. H. At these meetings, R. Dishong, J. Landers, Barzillai Graves, and Abner W. Clopton preached; Elder S. Chandler was appointed to preach the sermon at the sixth annual meeting. At the formation of this society, Elder Reddick Dishong preached from Gen. i. 2: "And the spirit of God moved upon the face of the waters."

Quite an amount of money was collected by this society, and applied to sending the gospel to the heathen.

In 1832, Elder James Osbourn, of Baltimore, was present. Through his influence a large majority of this association declared non-fellowship with all the benevolent societies of the day, and have since assumed the name of "The Old School or Primitive Baptists." It is, however, a misnomer, for they were formerly the "Primitive Baptists," but by changing their position, and instead of remaining Missionary Baptists as they previously had been, they became the New Baptists!

As Elder John Stadler, of the Country Line Association, took an active part in bringing about the Anti-mission movements in that body, and afterward, it will not be inappropriate to refer to him while upon this subject. He has been the leading spirit of the Country Line Association from its becoming Anti, to the present time. He has made considerable effort, in the bounds of the Sandy Creek Association, to lead them into Anti-ism, but has not been very successful.

From a letter written by Elder Stadler, in reply to "A Friend of Truth," now in the possession of Brother C.

L. Teague, of Abbot's Creek, we learn the following facts:

1. "The missionary board was first organized in the Country Line Association in 1792, on the second day of October: then and there the contributions amounted to thirteen pounds, two shillings, one penny."

2. "It was not long [says Elder Stadler] after [his baptism] before the agent, Elder R. T. Daniell, came round and took up a collection, saying it was to support travelling preachers, &c., and I [Elder Stadler] gave him *fifty cents*, and my wife gave him twenty-five."

3. Elder Stadler says: "While I was under conviction, Elder Campbell came to Bush Arbor church, and asked for money to print the Bible in other tongues; and I thought my day of grace was gone, and that there was no mercy for me, and if one dollar would pay for printing one Bible, some one might read it, and it might stop them before it was too late."

4. Elder Stadler "went to every church" in the bounds of the Country Line Association, in order to get them to go against missions, &c.—See Brother Teague's letter, in the Biblical Recorder of February 3, 1859.

While Elder Stadler was *under conviction* and thought his own day of grace was gone, he paid *one dollar* to the *Bible Society!* Soon after his *conversion* and *baptism* he paid *fifty cents*, for Home Missions, to Elder R. T. Daniell, *agent!!*

Some years after this, he changes his position, and opposes these institutions, and goes from church to church, to induce them to change also! And yet, he now claims that he is "A Primitive Baptist!!"

When was Elder S. a Primitive Baptist, when he *gave his money* to Home Missions, or afterward, when he *changed*

and opposed missions? Elder S. and his anti-mission brethren, are evidently the seceding, or *New Baptists.*

While Elder S. and others, were *changing* and getting up divisions about missions, the Regular or Missionary Baptists went regularly on in support of missions, consequently they are the true "Primitive Baptists."

It is a falsification of history, and injustice to the Regular or Missionary Baptists, whenever the Anti-mission Baptists are called the "Old Side" or the "Primitive Baptists."

3. The Baltimore Baptist Association, so famous for its anti-missionary character since 1836, was, previous to that date, a missionary association.

This will fully appear from a few extracts taken from the minutes of that body.

In their minutes for 1811 may be found the following resolution:

"*Resolved*, That this association recommend the following plan to the churches in our connection, viz.: that each church establish a 'mite society,' each member to pay one cent a week," &c.

In 1814, the following record is on their minutes:

"Received a corresponding letter from Bro. Rice, one of OUR missionary brethren, on the subject of encouraging missionary societies," &c.

In their minutes for 1816, in their circular letter, they say: "The many revivals of religion which are witnessed in various parts of the country—the multiplication of Bible societies, missionary societies, and Sunday-schools, both in our own and foreign countries, are viewed by us as strong indications of the near approach of that day when the knowledge of the Lord shall cover the earth," &c.

"Bro. Spencer H. Cone was appointed to preach a missionary sermon at our next association."

At this meeting (1816) the association constituted itself into a "Board of Directors," on "Domestic Missions," and "earnestly recommended the churches to use every exertion to collect sums to advance the Redeemer's kingdom, and to transmit to the Board."

Again: "The standing clerk was instructed to supply the corresponding secretary of the Baptist Board of Foreign Missions with a copy of our minutes annually."

In 1817, "a committee was appointed for Domestic Missionary affairs," and Brethren O. B. Brown, *James Osbourn*, and Spencer H. Cone, were appointed as Home Missionaries.

"Bro. Luther Rice presented himself as the messenger of the Baptist Board for Foreign Missions, and was *cordially received*" (in 1817).

Elder James Osbourn, who afterward became a disturber of the churches, and a leader in the anti-mission ranks, was present, and "cordially received" Bro. Rice! and was afterward appointed a Home Missionary!

In 1818, the minutes say: "The Fourth Annual Report, accompanied by a letter from the secretary of the Baptist Board for Foreign Missions, was read; the joyful contents of which could not fail to give delight," &c.

In their minutes for 1818, they call themselves, as the Missionary Baptists now do, "the Regular Baptists." The name "Old School," or "Primitive Baptists," had not then been invented.

In 1827, the association passed the following preamble and resolution:

"*Whereas*, Intelligence has been received of the death

of our much esteemed sister, *Ann H. Judson*, for some time past a missionary in Burmah; therefore,

"*Resolved*, That while we deeply regret this afflicting providence, we consider it as loudly calling upon our brethren to be more interested in the prosperity of that mission, in which *our* deceased sister was engaged."

It was not until 1836 that this association took an anti-missionary position. At its session for this year, convened at the Black Rock M. H., it declared non-fellowship with missionary operations as follows, by a vote of sixteen to nine:

"*Whereas*, A number of churches of this association have departed from the practice of the same, by following cunningly devised fables, uniting with, and encouraging others to unite in worldly societies, to the great grief of other churches of this body, &c.; therefore,

"*Resolved*, That this association cannot hold fellowship with such churches," &c.

We have shown that this body, for a number of years, was in favor of, and encouraged what it in 1836 calls "cunningly devised fables," and "worldly societies," consequently before this non-fellowship preamble and resolution, they were Regular Baptists, engaged in benevolent efforts, but after this, they, by changing their principles, became the New Baptists. They had once practised the things they now condemned. The *great body* of the Baptists of the United States went on as they had done before. The anti-mission party, calling themselves "the Primitive Baptists," are but a small portion of the denomination, and yet it has been said that the Regular or Missionary Baptists have seceded from the Primitive Baptists! Who ever heard before of a body of at least four fifths seceding from one fifth!

There never was an organized body of Baptists in existence that OPPOSED missions, until since the beginning of the present century: perhaps not further back than 1820 or '25, and very few until about 1830.

The English Baptists, the Philadelphia Association, the Sandy Creek Baptist Association, the Charleston, and many others, have never been connected, either in principle or practice, with the Anti-mission movement. As long ago as 1689 the English Baptists organized a benevolent society, to raise a public fund for the following purposes:

"1. To communicate thereof to those churches that are not able to maintain their own ministry, and that their ministers may be encouraged wholly to devote themselves to the great work of preaching the gospel.

"2. To send ministers that are ordained, or at least solemnly called to preach, both in the city (London) and country, where the gospel hath or hath not been preached, and to visit the churches, &c.

"3. To assist those members that are found in any of the aforesaid churches, that are disposed for study, having inviting gifts, and are sound in fundamentals, in attaining to the knowledge and understanding of the languages—Latin, Greek, and Hebrew, &c."

This was about as soon as the Baptists could organize for benevolent effort, for soon after the days of the apostles, until about this time, they had to hide in dens and caves, and were persecuted to such an extent that it was with difficulty they could preserve their existence as a distinct denomination.

The Baptist churches, associations, and individuals that are identified with benevolent effort, have never declared non-fellowship with those who were opposed to them·

They have always been willing to allow their brethren, who differed from them about religious societies, to exercise liberty of conscience, give or not to these institutions, as they thought right. They have always been willing to live in peace and fellowship with their Anti-mission brethren. The time is no doubt coming when we shall all again be one body, having one fold and one shepherd, working together in the glorious cause of Christ.

We have now fully shown that the Regular or Missionary Baptists have not seceded from the Anti-mission Baptists. That they have not seceded from any other sect, has been shown under the first division of this history, to which the reader is referred.

CHAPTER VI.

THE ORGANIZATION OF THE SANDY CREEK BAPTIST ASSOCIATION.

THE Sandy Creek Association is the oldest in this state, and the fourth, in the order of time, in the United States. It was organized in 1758.

There being several churches, and other branches or arms fast maturing for churches, Elder Stearns visited them all, and induced them to send delegates to Sandy Creek M. H., in January, 1758, when a Baptist Association was formed, and called "Sandy Creek."

The churches represented in this organization were—

1. Sandy Creek, situated in Guilford (now Randolph) county.
2. Little River.
3. Shallow Ford.
4. Slow River.
5. New River, in Onslow county.
6. Southwest.
7. Grassy Creek, in Granville county.
8. Trent, in Jones county, on Trent river.
9. Lockwood's Folly, in Brunswick county.

Nine in all,* each one had an arm—that is a company of members—that held meetings somewhere else, not yet

* These are not the original churches at the organization of this body, but it was composed of these in 1771. Some of them came in after its organization.

organized into a church. The number of ministers was twenty, only seven of whom were ordained.

These churches were scattered over a great extent of territory; only one of which now belongs to it, namely, Sandy Creek, from which it takes its name. The rest, if they still exist, are belonging to other associations.

"For twelve years all the separate Baptists in Virginia, North and South Carolina, continued in connection with this association. Its meetings were generally held at no great distance from the place where it originated. All who could travelled from its remote extremities to attend its annual sessions, which were conducted with great harmony, and afforded sufficient edification to induce them to undertake with cheerfulness these long and laborious journeys. By the means of these meetings the gospel was carried into many new places, where the fame of the Baptists had previously spread. As great crowds attended from distant parts, mostly through curiosity, many became enamored with these extraordinary people, and petitioned the association to send preachers into their neighborhoods."*

These pioneer brethren have seldom been surpassed in their evangelical labors; they gave themselves to the work with an amount of zeal and energy, and at a sacrifice that, we regret to say, is not now manifested by their successors.

"At their associations their chief employment was preaching, exhortation, singing, and conversation about their various exertions in the Redeemer's service, the success which had attended them, and the new and prosperous scenes which were opening before them. These things so inflamed the hearts of the ministers, that they would

* See Benedict's History of the Baptists.

leave the association with a zeal and courage which no common obstacle could impede."*

Would to God that the same could be said of the ministers who now succeed them. If our ministers were as zealous and self-sacrificing as the founders of this body, there would be no difficulty in procuring the services of as many itinerant ministers and colporteurs to labor in our bounds as we need. They labored with little or no compensation, but now a reasonable salary does not secure the same amount of ministerial service. The ministers of this body are affectionately requested to institute a comparison between their zeal and efficiency in the ministry and those that one hundred years ago occupied their present field of labor.

Elder James Read, who was present, and a member of the first meeting of this body, says: "At our first association we continued together three or four days, great crowds of people attended, mostly through curiosity. The great power of God was among us, the preaching every day seemed to be attended with God's blessing. We carried on our association with sweet decorum and fellowship to the end. Then we took leave of one another, with many solemn charges from our reverend old father, Shubal Stearns, to stand fast unto the end."

At their next meeting they were visited by Elder John Gano, of whom we have already spoken. He then resided in the Jersey settlement, in Davidson county, N. C. He was received by Mr. Stearns with great affection, but as there was a shyness and coldness between the regular and separate Baptists at that time, others treated Mr. Gano with coldness and suspicion. All, however, were forward to invite him to preach, though they would not

* See Benedict's History of the Baptists, p. 685.

invite him to a seat in the association. With their invitation to preach he readily complied. Though his preaching was not with the "new light tones and gestures," it was in demonstration of the spirit, and with power. He preached frequently, much to their astonishment as well as edification. Their hearts were soon opened toward him, and their cold indifference and languid charity were, before he left them, enlarged into a warm attachment and cordial affection. So superior did his preaching talents appear to them, that the young illiterate preachers said they felt as if they could never attempt to preach again. See Benedict's Hist. of Baptists, p. 686.

The *regulars* and *separates* finally effected a union, and are now known by the name of "Regular Baptists."

This association has witnessed many vicissitudes of prosperity and adversity, and at one time, says Benedict, "on account of exercising too much power over the churches, it became embarrassed in its movements, and very near to extinction."

It seems that the association fell into a mistake as to her power and jurisdiction over the churches. She carried matters so far as to leave hardly any power in individual churches. They admitted that complete power was in each church, but that they could *transfer* it. This was a serious mistake. Christ has placed in each church all the power that he has given, and they cannot transfer it to any other body. Each church is an independent body, and cannot become under bondage to any ecclesiastical body without offence to Christ, who is the only lawgiver in Zion.

As "in the multitude of counsellors there is safety," advisory councils, like our associations, are admissible.

The Sandy Creek Association, for a number of years

after its formation, conducted its business at its annual sessions without a moderator, and so did the Yadkin Association. They urged against the appointment of a moderator that it imitated worldly assemblies too much, and was an infringement of Christian liberty to have to ask leave of the moderator when they desired to speak.

In 1793, Rev. John Gano, who then resided in Kentucky, visited the Yadkin Association, and removed their prejudices, and prevailed upon them to choose a moderator, establish rnles of order, and conduct their business with decorum.

At what time and by whose influence the Sandy Creek Association chose a moderator and adopted rules of decorum we have not been able to learn. Much valuable information relative to the early transactions of this body is lost in consequence of the book in which its proceedings had been kept being consumed by fire in A. D., 1816 or 1817.

Even as late as A. D. 1816, it was with difficulty that the statistics of this body could be obtained. Dr. B. Manly, who was clerk of this body in 1816 and 1817, in a private letter says: "We had great difficulty in persuading a few of the churches, even as late as 1816, to forward the usual statistics to the association. They had an idea that God intended his disapprobation of that by his displeasure against David for numbering the people."

From this it is evident that our predecessors were *God-fearing men.* This more than compensates for their mistake, in thinking that giving their church statistics would be offensive to God, because the numbering of the people by David was.

In its early history, this association held many senti-

ments of a peculiar nature which do not now prevail. "In their laudable zeal," says Benedict, "to carry out to the letter all suggestions of the New Testament as to Christian duties, they discovered, in their estimation, the nine following rites, viz.: Baptism, the Lord's Supper, love feasts, laying on of hands (after baptism), washing of feet, anointing the sick, right hand of fellowship, kiss of charity, and devoting children. They also retained the office of ruling elders, eldresses, and deaconesses, and to weekly communion."

The custom of devoting children was founded on the circumstance of parents bringing little children to Christ, who "blessed them." Mark x. 16.

"It must not be understood," continues Benedict, "that all the churches in this body were strenuous, or even uniform, in the observance of this long list of rites. Nor did those who maintained the whole of them refuse communion with their brethren who neglected a part of them."

This circumstance suggests the wisdom of God, in making his churches *independent bodies*. If a great consolidated church, like the Episcopal, Presbyterian, or Methodist (all of which have articles of faith that are binding upon all), embrace a false sentiment, it is fixed permanently upon the whole body, by their confession of faith. Where each congregation is an independent church, if a part of the churches embrace erroneous views, it does not disseminate itself through all the churches, and sooner or later the pure leaven will leaven the whole body. This is strikingly exemplified in the history of the first Baptist churches in the eastern part of this state, as has already been shown. They for awhile admitted unconverted persons to baptism, but were soon brought to scriptural views and practice by their brethren who had not embraced this error.

There are two peculiarities of the Baptist churches, that will eventually free them from error, and bring them to see eye to eye, and speak the same things in Christ, namely: That each church is an independent body, and that they will hold nothing as a tenet of faith, that has not for it a "Thus saith the Lord." They are not shackled by a human creed, and have no Confession of Faith, and no Book of Discipline, but the New Testament.

During the life time of Mr. Stearns, an extraordinary revival prevailed under his ministry. After his death extensive revivals prevailed, but by death, removals, &c., this association became very much reduced. At the close of the eighteenth century, the ministers had become few in number, and the churches small and languid, iniquity greatly abounded, and the love of many had waxed cold; but, toward the close of the year 1800, an astonishing work of grace suddenly made its appearance in its bounds and was attended with new and unusual appearances.—See Benedict's Hist. of Baptists. This work was not confined to Baptists, but also prevailed among Presbyterians and Methodists.

In the progress of the revival among the Baptists, and especially at their camp-meetings (continues Benedict), there were exhibited scenes of the most solemn nature; and, in many instances, there was heard at the same time, throughout the vast congregations, a mingled sound of prayer, exhortation, groans, and praise.

The fantastic exercise of jerking, dancing, &c., in a religious way, prevailed much with the Methodists and Presbyterians toward the close of the revival: but they were not introduced at all among the Baptists in these parts; but falling down under religious impressions, was frequent among them. Many were taken with these religious epi-

lepsies, if we may so call them, not only at the great meetings, where those scenes were exhibited which were calculated to move the sympathetic affections, but also about their daily employments; some in the fields, some in their houses, and some when hunting their cattle in the woods. And, in some cases, people were thus strangely affected when alone; so that if any played the hypocrite, with others, the exercise must have been involuntary and unaffected. Besides falling down, there were many other expressions of zeal, which, in more moderate people, would be considered enthusiastic and wild.

Mr. Benedict says: "The above relation was given to him by Rev. George Pope, pastor of the church at Abbot's Creek, who is a man of sense and moderation, and who, with many of his brethren, was much tried in his mind, and stood aloof from the work at its commencement; but it spread so rapidly and powerfully, that they soon discovered such evident marks of its being a genuine work of grace, notwithstanding its new and unusual appearance, that their doubts subsided, and they cordially and zealously engaged in forwarding and promoting it. Mr. Pope, in the course of the revival, baptized about five hundred persons."—Hist. of Baptists, p. 687–'88.

As the Baptists have been "everywhere spoken against" and egregiously slandered by their enemies, it may not be amiss to advert to a false statement relative to the "War of the Regulators," and the Baptists.

Gov. Tryon, is said to have represented "The Regulators, as a faction of Quakers and Baptists, who aimed at overturning the Church of England." This civil commotion, was not a religious matter. The leading complaints of the Regulators, against the government of Gov. Tryon, of North Carolina, were, that "The people had paid a tax

of between two and three thousand pounds, more than would sink their paper money, and yet about sixty thousand pounds of it remained unsunk; that civil officers and lawyers, extorted more than the law allowed them, and yet were not punished, but suffered to prosecute the complainers," &c. After remonstrating without effect, and seeing no prospect of redress of their grievances, they determined; at length, to make use of more convincing arguments; consequently a battle was fought on May 16, 1771, in what is now Alamance county, within the bounds of this association, between two thousand Regulators and one thousand one hundred of Gov. Tryon's troops. The Regulators were defeated and peace restored.

The next year, after this event, Morgan Edwards, a Baptist minister, who was preparing a history of the Baptists, visited this region of country. He says: "If the governor said what is here suggested, he must be misinformed, for I made it my business to inquire into the matter, and can aver, that among four thousand Regulators, there were but *seven* Baptists and these were expelled, by the advice of the Sandy Creek Baptist Association, at its session in October, 1769 (two years before the battle of Alamance). Their decision was as follows; "If any of our members shall take up arms against the legal authority [of the state], or aid and abet them that do, he shall be excommunicated. —See Benedict's Hist. of the Baptists, 1st ed., vol. 2, pp. 115–'16.

It is fortunate for the Baptists that Mr. Edwards visited this country and investigated this matter, and made a record of it.

As soon as the association, in 1769, passed the above resolution, four chiefs of the Regulators (who we suppose were Hunter, Gelaspie, Husbands, and Butler), with an armed

company, entered the house, and "demanded if there were such a resolve entered into by the association. The answer was evasive, for they were in bodily fear. This checked the design [of the Regulators] much, and the author of the Impartial Relation [Husbands] is obliged to own, p. 16. 'There [in Sandy Creek] the scheme [of the Regulators] met with some opposition on account that it was too hot and rash, and in some things not legal,'" &c.—Benedict's History of the Baptists, 1st edition, 2d v., p. 116.

That the Baptists of Sandy Creek (who, in common with Baptists everywhere, are the enemies of oppression) were in feeling and interest identified with the Regulators, there can be no doubt; and that they did all that was in their power, as oppressed citizens, to secure a redress from the civil grievances under which the colony labored, is no doubt true. Nothing, however, can be further from the truth than the representation of Governor Tryon, that the Regulators were "a faction of Quakers and Baptists, who aimed at overturning the Church of England." "The four principals," says Edwards, "were well known to be of other religious denominations."

The opposition of the Regulators to the oppressions they labored under, was a patriotic resistance to English tyranny. This resistance contained the germ of that revolution that soon after threw off forever English oppression from this country.

After the defeat of the Regulators, thousands of the oppressed, seeing no hope of redress for their grievances, moved into, and settled East Tennessee. A large portion of these were of the Baptist population.

Sandy Creek church, which, some time previous to 1771, numbered six hundred and six, was soon afterward reduced to fourteen members!

Morgan Edwards tells us, "The cause of this dispersion was the abuse of power, which too much prevailed in the province, and caused the inhabitants at last to rise up in arms and fight for their privileges; but being routed, in May 16, 1771, they despaired of seeing better times, and therefore quitted the province. It is said fifteen hundred families departed after the battle of Alamance. To my knowledge," continues Edwards, "a great many more are only waiting (1772) to dispose of their plantations, in order to follow them. This is to me an argument that their grievances were real, and their oppression great," &c.—Benedict's History of the Baptists, v. 2, p. 42.

This emigration into East Tennessee soon resulted in the formation of five Baptist churches, which for several years belonged to the Sandy Creek Association, but were afterward organized into the Holston Association, which is the mother of the Tennessee Association, and no doubt of others in that state. Elder Tidance Lane, who has already been named as being converted under the ministry of Elder Shubael Stearns, was a prominent minister among them.

The great falling off of members in the Sandy Creek church was not owing entirely to emigration; many of them were, no doubt, dismissed to form other Baptist churches. The war of the Regulators grew out of resistance to civil oppressions, and was not a religious matter. For a full confirmation of this statement, the reader is referred to "Wheeler's History of North Carolina," under the head of the "War of the Regulators," "Herman Husbands," "Randolph, Alamance, and Orange counties."

Owing to the part which the Baptists took in this war, an Episcopal bishop of North Carolina (who has since gone home to mother Rome) asserted, on a commencement

occasion at Chapel Hill, some years ago, that "the Baptists had persecuted for conscience' sake!"

A more untruthful declaration has seldom ever been uttered. We have already shown that the Sandy Creek Association passed a resolution requiring the exclusion from the churches of all Baptists who should take up arms against the authority of the state. We have also shown how offensive the passage of this resolution was to the leaders of the Regulators. As a denomination, they took no part in this war; as oppressed citizens, in common with others, they desired redress for their grievances.

At this time the Baptists were not allowed to solemnize the rites of matrimony, and were compelled by law to pay annually a tax to support the Episcopal clergy. That the Baptists desired redress for this grievance there can be no doubt, and who will say they were not entitled to it? Yet, as a denomination, they made no appeal to arms, as has been shown. But, suppose they had, would this have constituted them "persecutors for conscience' sake?" Most assuredly it would not. When men contend only for their *own rights*, they do no injury to others. The Baptists have always been the firm asserters and defenders of the rights of conscience, and the friends of civil and religious freedom, but they have never persecuted for conscience' sake. Bishop Hughes, in his oral discussion with Dr. Breckenridge (p. 521), says, "The Baptists have never been guilty of persecution for conscience' sake. Their robes are as yet unstained with this crime."

CHAPTER VII.

HISTORY OF THE SANDY CREEK BAPTIST ASSOCIATION, AS DERIVED FROM THE MINUTES OF THAT BODY; IN WHICH IS SHOWN, FOR EACH YEAR, BY WHOM THE INTRODUCTORY SERMON WAS PREACHED, WHO ACTED AS MODERATOR AND CLERK, WHO PREACHED ON SABBATH, THE NAMES OF CORRESPONDING MESSENGERS TO AND FROM THE ASSOCIATION, THE NUMBER BAPTIZED, AND THE TOTAL IN FELLOWSHIP, AND ALSO THE QUERIES, WITH THEIR ANSWERS, RESOLUTIONS, &c., &c.

From its origin, in A. D. 1758, to A. D. 1805, we have not been able to find any document of the association. From its organization to 1805 its proceedings were never printed; they were recorded in a book annually, which was consumed by fire in the house of Brother William Lightfoot, which was burned in 1816.

In 1805, this association convened at Chambers M. H., Montgomery county, on the 26th day of October. Up to this time this body had transacted its business without a moderator, which must have subjected them to great inconvenience.

On motion of Elder John Culpeper, which was seconded by Brother George Dismeckes, the association "agreed that in future we have a moderator to expedite business." Brother James Bostick was then appointed moderator, and Brother Bryant Boroughs was appointed clerk.

The association, at this time, was in correspondence with the Charleston, Yadkin, Mayo, and Neuse Associations.

The following queries were before the association at this session:

1. From the church at Richmond: "Shall the new exercise, called dancing, be a bar to communion?"

Answer: "We do not find in God's word, nor can we approbate it, but recommend the churches to use great tenderness with those who are exercised in that way, before they make it a bar to communion."

During the great revival that prevailed some three or four years previous to this date, and that still prevailed to some extent, falling down, jerking, laughing, and dancing, accompanied the religious exercises. These exercises prevailed to some extent among the Baptists, but more especially among the Methodists and Presbyterians. As a general thing, these exercises were no doubt involuntary. At a meeting a few miles from Hillsborough, in Orange county, N. C., when the dancing exercise was manifesting itself, a Presbyterian gentleman, named Clarke, who was bitterly opposed to it, while looking at the dancing exercise and denouncing it, was all of a sudden seized with it, and went with all his might fully into its exercise. There were, no doubt, many similar instances, but we relate the above because it is well authenticated.

Many pious persons were very much tried in their minds in relation to these new and strange exercises, but the most, if not all of them, finally tolerated them, because they saw that, notwithstanding these things, there were sufficient indications that there was a genuine work of grace among the people.

2. Query from the church at George's Creek M. H. (now May's Chapel): "Is it agreeable to God's word to ordain a man to the care of a church, who has not the care of a family?"

Answer: "Yes, if he be possessed with the gift of government."

3. Query from the same church: "Is itinerant ordination consistent with gospel order?"

Answer: "Not unless it be on extraordinary occasions."

An idea prevailed among the churches at this time, that the Scriptures recognized only the ordination of those that were ordained as a pastor over a particular church. See Acts xiv. 23: "And when they had ordained them elders in every church," &c. See, also, Titus i. 5.

The Scriptures also recognize the ordination of evangelist or travelling preachers. See Mark iii. 14, where Jesus ordained the twelve and sent them out. Paul was an ordained evangelist preacher and apostle. See 1 Tim. ii. 7. See especially Acts xiii. 3. See, also, the sending out of the seventy by our Savior.

4. Query from the Bear Creek church: "What do we consider as a valid marriage between black people; and if any marriage be valid, is it in our fellowship to part them on any occasion?" Referred.

An appropriate answer was given a few years afterward, as the reader will soon see.

5. Query from Little River church: "Was the devil ever an angel of glory?"

This query was withdrawn without an answer.

At this meeting the association "agreed to print their minutes." From which we infer it was never done before.

Elder John Culpeper was appointed to prepare a circular letter, which was printed with the minutes for this year. His subject, by request of the association, was an answer to the following question: "How may we cause our light to shine before men that they may see our good works, and glorify our Father which is in heaven?"

The association "appointed the second Saturday in November next (1805) as a day of fasting and prayer to Almighty God, to preserve us from error and keep us in the truth."

The Baptists at this time were all strict constructionists; they then would "buy the truth and sell it not." God's word was strictly the man of their counsel. There was then none of that time-serving, man-pleasing, and latitudinarian construction of God's word that now prevails. Baptists then boldly and earnestly contended for the faith once delivered to the saints. Now many of them are afraid to preach the whole truth, and defend their doctrines and ordinances, for fear it will give offence to those who are teaching for doctrines the commandments of men. Baptists are the stewards of God's word, and should be found faithful in its defence and observance.

The following churches were represented:

Churches.	*Names of Delegates.*	*No.*
1. Rocky River, of Pee Dee	Elders John Culpeper and *Armistead Lilly*	280
2. Abbott's Creek	Elder George Pope and Isaiah Spergin	165
3. Uwhary	Isaac Calloway and William McGregor	
4. Fall Creek	Elders Isaac Teague and B. Burroughs	
5. George's Creek (now May's Chapel	John Riddle	
6. McLennon's Creek	Jesse Muse and Mark Phillips	
7. Bear Creek	S. Elliott and Benjamin Bagley	
8. Buffaloe	Willis Wright	
9. New Hope	William Branton and Carver Armistead	118
10. Fork of Little River	*John Gilbert* and Francis Jordan	
11. Pee Dee	Elder Daniel Gould and Charles Vivian	

Churches.	*Names of Delegates.*	*No.*
12. Old Fork.....	Wm. Hackney and Geo. Dismeekes.	
13. Rocky River, of Chatham.	Daniel Hackney and David Teague.	
14. Sandy Creek	Tobias Moser and John Hudson....	
15. Richland Creek.....	John Randall and Joseph Wilson...	57
16. Bethlehem.....	Owen Slaughter and James Bostick.	53

The *two last* named churches were constituted in 1805, and received into the association at this session.

In 1806, this association met at Rocky River M. H., in Chatham county, N. C. As its minutes have not been obtained, no information of its transactions can be given.

On Saturday, October 24th, 1807, this association convened at Unity M. H., in Randolph county, N. C. The introductory sermon was preached by Elder George Pope, Elder Daniel Gould was chosen moderator, Bryant Boroughs was its standing clerk. The following churches were represented:

Churches.	*Counties.*	*Names of Delegates.*
1. Richland Creek.....	Montgomery...	William Wilson, Joseph Wilson.
2. Pee Dee.....	Anson.....	Elder Daniel Gould, Charles Vivian.
3. Abbott's Creek.....	Rowan, (now Davidson)	Elders George Pope, Peter ———.
4. Haw River Mountain.	Orange	Stephen Justice, William L. Durham.
5. Mouth of Uwhary....	Montgomery....	John Stewart.
6. McLennon's Creek....	Moore.....	Mark Phillips.
7. Fall Creek.....	Chatham.....	Elder Isaac Teague, Archibald McNeil.
8. Fork of Little River..	Montgomery....	Francis Jordan, Thomas Butler.
9. Cane Creek.....	Orange.....	John Workman, Thomas Cates.
10. Sandy Creek.....	Randolph.....	Adam Moffitt, John Hutson.

	Churches.	*Counties.*	*Names of Delegates.*
11.	Timber Ridge.....	Randolph.....	Christopher Vickery. Christopher Swain.
12.	Buffaloe	Guilford.....	Willis Wright.
13.	Bear Creek.....	Chatham.....	Samuel Elliott, Randolph Mabry.
14.	George's Creek.....	Chatham.....	William Brantly.
15.	Bethlehem	Richmond.....	Owen Slaughter, James Bostick.
16.	Rocky River.....	Anson	William Durgan, Ralph ———.
17.	Rocky River.....	Chatham.....	David Teague, Daniel Hackney.
18.	Old Fork.....	Chatham.....	No delegates present.

For this and the three following years their financial account was kept in pounds, shillings, and pence.

At this meeting *Richard Hensley* attended as a corresponding messenger from the Country Line Association, and Micajah Thomas attended from the Raleigh Association. The following query was received and answered: "What shall be done with a member who never comes to the communion table, notwithstanding being often admonished to comply with that duty?"

Answer: "We think it right that the different churches use their liberty."

The following query was received and answered: "Is washing of feet an ordinance of God, to continue in his church until Christ's second coming?"

Answer: "We think it is."

That feet washing is a *church ordinance*, is the opinion of but very few, that it is a command of Christ to teach humility and equality, and to be observed by Christians in their *social* intercourse, is admitted. Baptism and the Lord's Supper are church ordinances, and require church authority for their administration. Feet washing is to be rformed, not by a minister, or any other church officer,

but by "one another," and may be observed by Christians in their individual capacity.

Randolph Mabry was appointed a corresponding messenger to the Raleigh Association; Wm. Brantly, to Mayo; and Elder Geo. Pope to Country Line.

Brethren Daniel Gould, James Bostick, and William Durgan, were appointed to prepare rules of decorum. It is probable that up to this time, this body had no written rules of order. For the want of them, they must have been often very much embarrassed in their proceedings.

The circular letter was prepared by Brother Archibald McNeil. His subject was, "Endeavor to keep the unity of the spirit in the bonds of peace." It speaks favorably of the head and heart of its author.

In 1808, this body held its session in October, at Haw River Mountain M. H., Chatham county, N. C.

Elder Daniel Gould preached the introductory sermon. Elder Robert T. Daniel prayed at the opening of business.

Elder George Pope was chosen moderater and William Brantly was appointed clerk.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Haw River Mountain	Chatham	William L. Durham, Mark Andrews.
2.	Bear Creek.....	Chatham.....	Randolph Mabry,* Shadrack Weaver.
3.	Old Fork.....	Chatham.....	George Dismeekes, Robert Ward.
4.	Sandy Creek.....	Randolph	David Patterson, Christopher Swindle*.
5.	Pee Dee.....	Anson.....	Daniel Gould,† Charles Vivian.
6.	Buffalo.....	Guilford.....	Joseph Cumming, Charles Dodson.

* Licensed Ministers. † Ordained Minister.

No.	Churches.	Counties.	Names of Delegates.
7.	Richland.....	Montgomery...	John Gilbert,* William Crowder.
8.	Abbot's Creek.....	Rowan	George Pope,* Charles Pope.†
9.	Cane Creek	Orange.....	Thomas Cates,* Bernard Cates.
10.	Forks of Little River.	Montgomery...	Jonathan West, Thomas Butler.
11.	Rocky River.....	Chatham.....	David Teague, Jacob Teague.
12.	George's Creek.....	Chatham.....	William Brantly,† James Burns.
13.	Bethlehem.....	Richmond.....	Owen Slaughter.* James Bostick.
14.	McLennon's Creek...	Moore	Jesse Mure, Eli Phillips.
15.	Fall Creek.....	Chatham.....	William Waddill, Eli Lawler.
16.	Timber Ridge.....	Randolph	James Polk.
17.	New Hope Mountain..	Chatham.....	Hezekiah Harman.†
18.	Rocky River.....	Anson.....	John Culpeper,* Jesse Caudle.

Elder R. T. Daniel was present as a corresponding messenger, from the Raleigh Association, and Elder John Landers was present from the Country Line Association.

The church at Haw River Mountain, on inquiry was not found "orthodox in principle, or consistent with the word of God in practice; the association withdrew from them and refused their members a seat." "Brethren Mabry, Brantly, and Ward, were appointed to visit this church in December, to help them in their matters of difficulty and distress." At the next association these brethren reported that they "attended and failed to gain a union." The association believing that a number of the members were disorderly in principle and practice, recommended the churches not to hold communion with said members. As

* Ordained Ministers. † Licensed Ministers.

Stephen Justice and his wife Anne, and Captain Lacy's wife, were found orthodox and orderly, they were recommended to join some other church of the same faith and order.

At the next association (1810), the Haw River Mountain brethren sent up a letter, in consequence of which Brethren Isaac Teague, R. Mabry, Samuel Elliott, and Bryant Boroughs, were sent as helps, with liberty to call in others, to visit said church.

At the next meeting of the association (1811), Elders Pope, Culpeper, and Brantly, were appointed to visit these brethren, and if deemed expedient, constitute them into a church.

In 1812, this committee of ministers reported that they were of the opinion that there was a reconciliation among the members of that church, which report was concurred with by the association, and Mark Andrews, Lysius Durham, and Wm. Pickard, were received as delegates from that church. We suppose the church was not reconstituted.

Elders Landers and Daniel preached on the Sabbath.

On Monday, rules of decorum were presented and adopted.

The church at New Hope Mountain presented a letter by Hezekiah Harman, and was received into this association, being orthodox in their principles.

Elder George Pope reported that he with other ministerial helps, had ordained Owen Slaughter, John Gilbert, and Bennet Solomon, to the work of the gospel ministry.

The circular letter was prepared by Elder D. Gould.

The association gave Brother William Brantly two pounds, twelve shillings, and six pence, for going to the Mayo Association, and gave two pounds and five shillings

to Elder George Pope, for going to the Country Line Association. This practice was kept up for a number of years. Why has it been abandoned? Is this body less able *now* than *then*, to pay the expenses of her messengers to sister associations? She has far more wealth *now* than *then*—yet her messengers have to pay their own expenses.

The following query from Richland church, was received and answered: "How shall we receive a member whose church is dissolved, and the person without a letter?"

Answer: "By experience."

A query from the church at New Hope Mountain reads as follows: "Has a church a right to open her doors to receive members by experience, when she has no pastor?"

Answer: "The power is in the church, but she is not organized to go forward without a preacher present."

In 1824, an affirmative answer was given to the above query. We understand the association to mean the power is in the church, but it is deemed *inexpedient* for them to exercise it in receiving members without a preacher present. It is always lawful for a church to receive members by letter, or experience, but the expediency of doing so, without a pastor or minister present, depends upon the efficiency of the church.

The following query was presented by the church at Abbott's Creek: "Is there gospel liberty for a person to marry his wife's sister?"

Answer: "No." There is nothing said in the New Testament upon this subject. In the Old Testament it is said "Neither shalt thou take a wife to her sister, *to vex her*, to uncover her nakedness, *besides the other*, *in her lifetime*." Lev. xviii. 18.

Elder Gould presented the following query: "What is a valid marriage among the black people?"

Answer: "When they come together in their former and general custom, having no [other] companion."

Owners of slaves should use all reasonable and lawful means to prevent them from being separated. To effect this, they should put themselves to some inconvenience, in buying, selling, or exchanging, to keep them together. Both moral obligation and humanity demand it.

The following query was presented by the church at George's Creek: "Is laying on of hands an ordinance to be performed on any members except the officers of a church?"

Answer: "Yes."

This association, up to this time, believed that laying on of hands should follow every case of baptism. It was not made a test of fellowship.

In 1809, the association met at Abbott's Creek M. H., in Rowan (now Davidson) county, N. C.

The introductory sermon was preached by Elder Joseph Murphy. As he was baptized by Elder Shubal Stearns, a few incidents of his life will not be out of place. He was pastor of Deep Creek church, in Surry county, N. C. When Elder Murphy became religious he was very young, and could neither read nor write, afterward he applied himself to study. "But being possessed of a strong mind, ready wit, a bold and fearless spirit, and withal, a heart filled with the love of God and man, he became a very useful and much respected preacher throughout an extensive circle of churches. He was once taken up in Virginia for preaching, and carried before a magistrate, where he defended himself so expertly that his accusers retired with shame, and the magistrate bade him go about his business. He was once opposed by a fanatic of more

effrontery than argument, who contended that Adam, before his fall, had not a mortal body, but was a pure spiritual being. A woman was sitting by, carelessly nursing her child, whose name was Frost. She said to the opposer, 'I do not see how God could take out a rib from Adam's side, and close up the flesh again, if he were nothing but a spirit.' 'Ah,' replied Elder Murphy, 'I think, my friend, you are *frost*-bitten, and will soon wither without any arguments of mine!'

"Being once opposed by a man who held to the notion of universal restoration [Universalism], Elder Murphy at last replied: 'I do not see, sir, but you, on your plan, make hell the *sanctum sanctorum* of the wicked; for after all the means of the gospel have failed to benefit them, they must go to hell to be made holy, and prepared for heaven!'"—Benedict's Hist. of Bapt. vol. 2, pp. 112, 113.

At this meeting, Elder George Pope acted as moderator, and William Brantly was its clerk.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Abbott's Creek.....	Rowan..... (now Davidson)	Elder George Pope, Joseph Cummins.
2.	Lick Creek.....	Rowan.....	Leonard Caiton, John Adderton.
3.	Bear Creek.....	Chatham	Samuel Elliott, Thomas McGee.
4.	McLennon's Creek..	Moore.....	Mark Phillips, William Dowd.
5.	New Hope Mountain..	Chatham	Elder Hezekiah Harman.
6.	Old Fork.....	Chatham	Elder Jesse Buckner, William Hackney.
7.	Richland Creek.....	Montgomery...	Elder John Gilbert, John Benton.
8.	Buffalo Creek.....	Guilford.....	Willis Wright, Joseph Cummins.
9.	Timber Ridge.....	Randolph.....	Christopher Vickery, Christopher Swaim.

No.	*Churches.*	*Counties.*	*Names of Delegates.*
10.	Fall Creek.....	Chatham.....	Elder Isaac Teague, Allen Bullock.
11.	Sandy Creek.....	Randolph.....	Samuel Moffitt, Isaac Patterson.
12.	Rocky River.....	Chatham.....	Robert Moffitt, Daniel Hackney.
13.	Rocky River.....	Anson.....	Elder John Culpeper, Armisted Lilly, Ralph ——.
14.	Bethlehem.....	Richmond.	Elder Owen Slaughter, Edward Chambers.
15.	Fork of Little River..	Montgomery....	Francis Jordon, Benjamin Simmons.
16.	Mouth of Uwhary....	Montgomery. ..	Burrell Coggins, John Wilson.
17.	Pee Dee	Annon.....	Charles Vivion.
18.	George's Creek.....	Chatham.....	Elder William Brantly.

On Sunday, Elders Slaughter, Harman, and Murphy, and also *Ralph* (a colored minister), preached.

Elder Harman was a great hand at *spiritualizing*. His text on this occasion was: "And one sea, and twelve oxen under the sea." 1 Kings, vii. 44. This text he managed with great ingenuity. It is much to be regretted that no one has preserved a specimen of the spiritualizing sermons of that time; they would be interesting relics of the past. This kind of preaching was then both common and popular. He who could display the greatest ingenuity in giving what he conceived to be the spiritual meaning of a text, was regarded by many as the greatest preacher. Those who were most expert at this kind of sermonizing, would hold an audience spell-bound for a considerable time.

At this association, corresponding messengers were present from the Flat River, Yadkin, and Mayo associations.

During the past associational year, Elders George Pope and Isaac Teague set apart William Brantly, by ordination, to the work of the gospel ministry. Hezekiah Har-

man was ordained to the same office by Elders Jesse Buckners, and I. Hicks, of the Raleigh Association.

In answer to a query from Abbott's Creek church, the following answer was given: "To marry and make feast on the Lord's day is inexpedient."

Upon the request of the church at Abbott's Creek, in future each church was allowed to send three delegates, instead of two, as before.

For a number of years this association opposed the ordination of any to the ministry but settled pastors. The following query was sent up by the church at Timber Ridge: "Whereas, it was answered in this association formerly that itinerant ordination was only agreeable to gospel upon extraordinary cases—we desire to know what case shall be considered of such a nature as to admit of itinerant ordination?"

Answer: "When it shall be clearly manifested that a preacher is about to go a place where he might be useful, and cannot conveniently be ordained at the place to which he is going."

An affirmative answer was given to the following query from the church at Rocky River, Anson county: "Was the laying on of hands, practised by the apostles, designed to confirm persons in office, and convey spiritual gifts; or is it to be continued and extended to every member of the church?"

The circular letter was prepared by Elder William Brantly.

Elder William Brantly was appointed to petition the General Assembly of North Carolina to exempt licensed preachers from mustering.

Elder George Pope requested the privilege of having printed, with the minutes of this body, a *libel*, given him

by Elisha Hitchcock, which request was granted. This was a base and outrageous attempt to ruin the character of a useful and pious minister of the gospel, but the attempt recoiled upon the libeller's own head. This case, with many others, shows how cautious we should be in believing evil and injurious reports of our brethren, whatever the charge may be. It is our duty to regard them as innocent, unless the charge is clearly proved by competent testimony. An accusation is not to be entertained against a minister except it be established by *two* or *three* witnesses. Paul says: "Against an elder receive not an accusation, but before *two* or *three* witnesses." 1 Tim. v. 19. Matthew Henry, on this passage, says: "This accusation is not to be received, unless supported by two or three credible witnesses." Yet such is the credulity of man, that he too frequently credits criminal reports, without sufficient testimony, against God-fearing men.

At this meeting a letter of dismission was granted to the New Hope Mountain church, to join another association.

In 1810, the association met at George's Creek M. H., in Chatham county, N. C., on the fourth Saturday in October. The introductory sermon was preached by Elder William Durgan.

Elder Isaac Teague was chosen moderator; Elder William Brantly was the clerk.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Rocky River.....	Anson.....	William Durgan, Ralph ——.
2.	Fork of Little River...	Montgomery...	Thomas Butler, Ignatius West.
3.	Abbott's Creek	Rowan	Solomon Davis, Archibald Johnston, Wheatly Wright.

No.	*Churches.*	*Counties.*	*Names of Delegates.*
4.	Sandy Creek	Randolph	Adam Moffitt, Christopher Swindle, Aaron Moffitt.
5.	Lick Creek	Rowan	William Lacy, Charles Davis.
6.	Richland	Montgomery	John Muse, William Crowder, Miles Williams.
7.	Bear Creek	Chatham	R. Mabry, John Bray, Samuel Elliott.
8.	McLennon's Creek	Moore	Mark Phillips, Harden Warner.
9.	Timber Ridge	Randolph	Christopher Vickery, James Polk, Christopher Swaim.
10.	Pee Dee	Anson	Not represented.
11.	Rocky River	Chatham	Solomon Dossett, David Teague, Robert Moffitt.
12.	Fall Creek	Chatham	Elder Isaac Teague, Bryant Boroughs, Lewis Spinks.
13.	Bethlehem	Richmond	James Bostick, John Harbert.
14.	Old Fork	Chatham	George Dismukes, Robert Ward.
15.	Mouth of Uwhary	Montgomery	Peter Miller, John Russel, Pleasant Eppes.
16.	George's Creek	Chatham	Elder William Brantly, Cato Riddle, James Burns.
17.	Cane Creek	Orange	Samuel Baldwin, Moses Austin.

Elders R. T. Daniel and E. Trice preached on the Sabbath.

The following query received a negative answer: "Would any church in our union act agreeable to gospel, to set a man forward to preach, who believed in a general provision, and that all men are equally alike called, both them that are saved and them that are not?"

*

This query should have been divided, and the first part answered in the affirmative, and the latter part in the negative. The atonement is general in its nature; that is, it is sufficient for the whole world. See 2 Cor. v. 14, 15. It is special in its application. "Who is the Savior of *all men, especially* of those that *believe?*" 1. Tim. iv. 10. All men are called, but only those effectually that believe. "Many are called but few are chosen." Matt. xx. 16. If all men were operated upon to the same extent—if all were made to the same extent *willing*—by God's power, all would come to the knowledge of the truth. "The Son quickeneth whom he will." John v. 21. "What shall we say, then? Is there unrighteousness with God? God forbid! For he saith to Moses, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.' So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Rom. ix. 14, 15.

The following query was acted upon: "Is the laying on of hands an ordinance to be performed upon any except officers of the church?"

This query was referred to the next association; at which time it was "left discretionary with the churches." Soon after this the practice was discontinued.

At this meeting a *circular letter* was received from the Chowan Association, and William Durgan, William Brantly, John Culpeper, and James Bostick, were appointed to attend at the Falls of Tar River, on Friday before the second Lord's day in June, 1811, to consult on matters contemplated therein.

The object of this meeting was, we suppose, the promotion of "the General Meeting of Correspondence of the Baptists of North Carolina." This we infer from the fol-

lowing items taken from the minutes for the next year (1811):

1. "The propriety of adopting the constitution of the General meeting of Correspondence of the Baptists of North Carolina, was taken up and adopted, with this exception, that we contribute at discretion.

2. "Elders George Pope, John Culpeper, William Brantly, and Brother James Bostick, were appointed messengers to the General Meeting of Correspondence, to be held in Raleigh, on Friday before the fourth Lord's Day in July, 1812."

This was, we suppose, the first society formed in this state for missionary purposes. It was organized in 1804, at Cashie M. H., in Bertie county, N. C. See Bigg's History of the Kehukee Association, p. 162.

In 1811, this association met at Marshal's M. H., in Anson county, N. C. The introductory sermon was preached by Elder Isaac Teague. Elder George Pope was chosen moderator, and Brother Wm. Waddill clerk.

The churches represented this year were as follows:

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Rocky River.....	Anson.....	William Durgan, Armisted Lilly, William Crittenden.
2.	Fork of Little River...	Montgomery...	Benjamin Simmons, Thomas Butler, James Simmons.
3.	Abbott's Creek.....	Rowan, (now Davidson)	Elder George Pope, John Chipman, Joseph Spurgeon.
4.	Sandy Creek	Randolph.....	David Patterson, William Price.
5.	Lick Creek.....	Rowan	William Lacy, D. Reid, Thomas Wiat.
6.	Richland Creek.....	Montgomery...	Elder John Gilbert, Elias Butler, Solomon Ballard.

No.	Churches.	Counties.	Names of Delegates.
7.	Bear Creek	Chatham	Randolph Mabry, M. McGee, J. Bray.
8.	McLennon's Creek	Moore	Mark Phillips, William Dowd, Eli Phillips.
9.	Timber Ridge	Randolph	Christopher Swaim, Joshua Swaim, M. Swaim.
10.	Pee Dee	Anson	Elder D. Gould, Archibald Harris, Archibald Carroway.
11.	Rocky River	Chatham	Robert Moffitt, David Teague, B. Marley.
12.	Fall Creek	Chatham	Elder Isaac Teague, William Waddill, Francis Bullock.
13.	Bethlehem	Richmond	Elder O. Slaughter, James Bostick, Edward Chambers.
14.	Old Fork	Chatham	George Dismukes, H. Harris, Absalom Cain.
15.	Mouth of Uwhary	Montgomery	Elder B. Solomon, John Marbry, Isaac Calloway.
16.	George's Creek	Chatham	Elder William Brantly, Thomas Waddill, Joseph Brantly.
17.	Cane Creek	Orange	Thomas Cates, S. White, Elisha Kirk.

Ministering brethren present were Elder Jesse Read, from the Kehukee, William Taylor, Joel Gulledge, John Culpeper, John Muse, and Ralph Freeman.

Broomly Cooker and Isaac Wiseman were corresponding messengers from the Yadkin Association. Elder William Bennet was present with a letter of correspondence from the Charleston Association, S. C.

Elders George Pope and Jesse Read preached on the Sabbath.

A newly-constituted church on Tom's Creek (county not given) was received at this meeting.

Query from the church at Lick Creek: "Is it in order for a church which is without a pastor, to proceed to the washing of each other's feet?"

Answer: "Yes."

"When is the proper season for this duty, whether after communion, or at any other time?"

Answer: "After communion, or at any time."

As feet-washing is a social, and not a church ordinance, it may be practised at any time when church members desire and find it convenient. It is to be performed, not by the officers of a church, but "by one another." That this command of Christ is to be continued by Christians in their *individual capacity*, is evident, for Jesus, after having washed his disciples' feet, said: "If I, then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." John, xiii. 14, 15. That it was to be observed by Christians in their individual capacity is evident from 1 Timothy, v. 10: "If *she* have washed the saints' feet." From this it is clear that Christians, in their *private* capacity, are to perform this duty.

This command of the Savior has gone into disuse, because it is generally believed not to be a church ordinance. This, however, is no reason that it should not be performed by Christians, in their private and social relations.

The circular letter published this year was written by Elder John Culpeper.

Elder William Durgan and Elder John Muse were appointed corresponding mesengers to the Charleston Association, S. C. Elder Bennet Solomon was appointed to the Yadkin; Elder William Brantly and Ralph Freeman to

the Raleigh; Brother David Patterson to Country Line; Elder George Pope to Mayo; and Elder William Brantly to the Neuse.

In 1812 the association met at Fall Creek M. H. on the fourth Saturday in October. The introductory sermon was preached by Elder John Culpeper. James Bostick was chosen moderator, William Waddill, clerk.

The churches represented, were as follows:

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Rocky River	Anson	Elder John Culpeper, William Crittenden, Ralph Freeman.
2.	Fork of Little River	Montgomery	Thomas Butler, James Simmons.
3.	Abbott's Creek	Bowan (now Davidson)	Elder George Pope, Jacob Teague, Aaron Teague.
4.	Lick Creek	Rowan	Robert C. Davis, John Adderton.
5.	Sandy Creek	Randolph	Adam Moffitt, David Patterson, Aaron Moffitt.
6.	Richland Creek	Montgomery	Elder John Gilbert, William Sadbury, Joseph Wilson.
7.	Bear Creek	Chatham	Shadrack Weaver, John Bray.
8.	McLennon's Creek	Moore	William Dowd, Eli Phillips, Richard Upton.
9.	Timber Ridge	Randolph	C. Vickery, D. Robins, Michael Swaim.
10.	Pee Dee	Anson	Elder Daniel Gould, Archibald Harris.
11.	Rocky River	Chatham	Benjamin Marley, Daniel Hackney, Henry Dosset.
12.	Fall Creek	Chatham	Elder Isaac Teague, Bryant Borough, Archibald McNeil.

No.	*Churches.*	*Counties.*	*Names of Delegates.*
13.	Bethlemem.....	Richmond....	Owen Slaughter, James Bostick, Welcome Usury.
14.	Old Fork.....	Chatham.....	George Dismukes, Blake Brantly. Absalom Cain.
15.	Mouth of Uwhary....	Montgomery...	John Pickler, Stephen Smart.
16.	George's Creek.....	Chatham.....	James Burns, Thomas Waddill, John Riddle.
17.	Cane Creek.....	Orange.....	Thomas Cates, John Jolly, Thomas Cates.
18.	Tom's Creek.....	.....	Nathan Riley, Thomas Tucker, James Badget.

Elders George Pope, Bartholomew Fuller of the Raleigh Association, and William T. Brantly from South Carolina, preached on the Sabbath.

Nathan Riley was ordained by Elders Pope, Gilbert, and Solomon, to the pastoral care of the church at Tom's Creek.

Elder John Culpeper reported that he and the lamented brother Elder William Brantly, attended the Baptist General Meeting of Correspondence, and that they were of the opinion that it was calculated to promote the cause of Zion.

The circular letter for this year was prepared by Elder George Pope.

The following queries were presented and answered:

1. Query: "Is our present mode of ordaining ministers according to the apostolic practice, in refusing to ordain any but those who are chosen pastors of particular churches?"

Answer: "It is not the opinion of this association that ordination should be confined exclusively to those who are appointed over particular churches."

2. Query: "Is it right for a member of the Baptist church to live in the bounds of one church, and hold his membership in another a distance off?"

Answer: "No; unless under particular circumstances."

3. Query: "Is it agreeable to the gospel for a deacon to act on trial before ordination?"

Answer: "Yes."

We can conceive of no scripture warrant for giving an affirmative answer to the last query. They certainly have no right to act as deacons, until they are such by *ordination.* Acts, vi. 6.

Letters of Correspondence were sent to the Charleston, Yadkin, Raleigh, Mayo, Country Line, and Neuse Associations.

Elder John Gilbert and Archibald McNeal were appointed to attend the General Meeting of Correspondence, to be held at the Falls of Tar River, on the fourth Sabbath in July. A contribution of three dollars was sent to that meeting. *Ten dollars* was paid to Elder J. Culpeper, to meet his expenses in attending the former meeting of the G. M. of Correspondence. About the same amount was allowed *the widow* of Elder William Brantly for his attendance at the same meeting.

The association, in consequence of the death of Elder William Brantly, passed the following resolution:

"*Resolved*, That this association feel deeply impressed with a sense of the loss we have sustained in the death of our esteemed brother, Elder William Brantly. Still we desire to ascribe glory to God, that unto us is left the cheering consolation, that our loss is his gain, and that his immortal spirit, freed from its tenement of clay, has gone to rivers of pleasure and delight, and to the enjoyment of that crown of righteousness which the Lord, the

righteous Judge, will give unto all them that love his appearing."

In 1813, this body met at Cane Creek M. H., Orange county, N. C. As we could procure no copy of the minutes for this year, no information can be given of its transactions at that time.

In 1814, this body met at Cedar Creek M. H., Anson county, N. C.

The introductory sermon was delivered by Elder John Gilbert. Brother James Bostick was chosen moderator, William Waddill was clerk by previous appointment.

The following churches were represented :

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Abbott's Creek	Rowan.....	Elder George Pope, Elder Daniel Robbins, William Wright.
2.	Bethlehem.....	Richmond.....	Elder Owen Slaughter, James Bostick, Edward Chambers.
3.	Rocky River.....	Chatham.....	Daniel Hackney, Robert Moffitt, Aaron Aldridge.
4.	Sandy Creek	Randolph.....	Elder Adam Moffitt. Aaron Moffitt, David Patterson.
5.	Lick Creek.....	Rowan	John Hodge, Eli Carrol, Robert Clark Davis.
6.	Mouth of Uwhary.....	Montgomery...	Elder Bennet Solomon, Burrel Coggin, Bartlett Huckabee.
7.	Richland Creek.....	Montgomery...	Elder John Gilbert, William Crowder, Joseph Wilson.
8.	George's Creek.....	Chatham.....	Thomas Waddill, Thomas Dowdy, James Burns.
9.	Fall Creek	Chatham.....	Elder Isaac Teague, Eli Lawler, Archibald McNeil.

No.	*Churches.*	*Counties.*	*Names of Delegates.*
10.	Fork of Little River ..	Montgomery...	Benjamin Simmons, John Lathem, Johnson Spenser.
11.	Old Fork.....	Chatham.....	George Dismukes, Thomas Massey.
12.	Timber Ridge.....	Randolph	Alsey Swain, Michael Swain, Joel Phillips.
13.	Tom's Creek.	.....	Nathan Riley, David Goss, Thomas Tucker.
14.	Bear Creek.....	Chatham.....	John Bray, Brantly Jones, Shadrack Weaver.
15.	Rocky River.....	Anson'.....	Jeremiah Smith, Elder Armistead Lilly, Elder Ralph Freeman.
16.	Haw River Mountain..	Chatham.....	Mark Andrews. William L. Durham.
17.	Pee Dee.....	Anson	Elder Daniel Gould, Charles Vivion, Archibald Harris.

Elders Ralph Freeman, —— White, and George Pope, preached on Sabbath.

A serious difficulty occurred between Abbott's Creek church, of this association, and the Cross Road church, of the Mayo Association, which for several years prevented a correspondence between the two associations. After much labor and mutual forbearance, and some concessions, the difficulty was amicably adjusted, and correspondence resumed.

The following query was received and acted upon: "What is the gospel meaning of that *oil* spoken of by the apostle James, with which the sick are to be anointed?"

Answer: "Literal oil."

Elders Isaac Teague, George Pope, and Nathan Riley, during the past year ordained to the work of the ministry Daniel Robbins, Charles Pope, and Joseph Morris.

The circular letter for this year was written by Elder Daniel Gould.

Letters of correspondence were sent to the Charleston, Raleigh, Yadkin, Country Line, and Mayo associations; and Elder Nathan Riley, and David Goss, were appointed to attend the Yadkin; Elders Mark Andrews, John Gilbert, and Bennet Solomon, were appointed messengers to the next General Meeting of Correspondence, and two dollars sent up by them.

In 1815, this association convened at Rock Spring M.H., in Chatham, two miles from Pittsborough, Oct. 28. The introductory sermon was preached by Elder B. Solomon.

Elder John Culpeper was appointed moderator; William Waddill, clerk, by former appointment.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Rock River.....	Anson.....	Elder John Culpeper, William Crittenden, William Benton.
2.	Abbott's Creek.....	Rowan..... (now Davidson)	Elder Daniel Robbins, Isaac Odel, J. Chipman.
3.	Bethlehem.....	Richmond.....	Elder Owen Slaughter, James Bostick, William Bostick.
4.	Rocky River.....	Chatham.....	Daniel Hackney, Henry Dossett, David Teague.
5.	Lick Creek.....	Rowan.....	Jacob Goss, John Hodges, Joseph Hodges.
6.	Mouth of Uwhary....	Montgomery....	Elder Bennet Solomon, John Russel, Gabriel Russel.
7.	Richland Creek.....	Montgomery....	Elder John Gilbert, William Crowder, William M'Lennan.
8	George's Creek.....	Chatham.....	John May, James Burns, Thomas Dowdy.

No.	Churches.	Counties.	Names of Delegates.
9.	Fall Creek.....	Chatham	Elder Isaac Teague, Bryant Boroughs, Eli Lawler.
10.	Fork of Little River...	Montgomery....	Thomas Butler, Reuben Smith.
11.	Old Fork.....	Chatham.....	Elder Jesse Buckner, Robert Ward, George Dismukes.
12.	Timber Ridge.....	Randolph.....	Christopher Vickery, Christopher Swaim, James Polk.
13.	Tom's Creek.....	.....	Willliam Peacock, Thomas Tucker, James Badgett.
14.	Bear Creek.....	Chatham.....	Samuel Elliott, Brantly Jones, John Burke.
15.	Haw River Mountain..	Chatham.....	Eliseus Durham, John Bailiff, Stephen Justice.
16.	Pee Dee.....	Anson.....	Elder Daniel Gould, Jesse Pritchatt, Archibald Carroway.
17.	McLennon's Creek...	Moore..	William Dowd, Jesse Muse, Holden Cox.
18.	Cane Creek.....	Orange.....	John Workman, Charles Cates, John Reaves.
19.	Sandy Creek.....	Randolph.....	David Patterson, Aaron Moffitt.
20.	Lasaters M. H.....	Chatham.....	Elder Isaac Hicks, James Bynum.
21.	Muddy Springs.....	.....	Lewis Parkam, John Holly.
22.	Yate's M. H.....	Chatham.....	Elder Robert T. Daniel, George Williams, William Yates.

The three churches last named were received at this meeting. Elder E. Trice was present as a corresponding messenger from the Raleigh Association; Richard Martin and Robert M'Kee were present from the Country Line; and Broomlie Cooker was present from the Yadkin.

Elders Trice, Daniel, and Culpeper, preached on the Sabbath.

At this time the association came to an amicable division, for convenience. All the churches on the south-west side of Deep river composed the new association, by the name of the "Pee Dee Association."

Query from the church at Lick Creek: "If members of the church are laid under censure, and afterward one party considers them excommunicated, and out of fellowship, and the other party still holds them in full fellowship, what shall be the redress of the aggrieved party?"

Answer: "Call for help in the neighboring churches."

This is evidently the proper course in all cases where there is serious difficulty in settling matters in a church.

Query from the church at Fork of Little River: "Is it agreeable to the gospel for a church to admit or call in the testimony of the world against one of her members?"

Answer: "Left discretionary with the churches."

Worldly testimony is always admissible, but should be received with caution.

Query from the church at McLennon's Creek: "Does the Lord forgive sins?" Answer: "Yes."

That such a query as this should be sent up to an association, is a little remarkable. It was no doubt intended to meet some erroneous view in relation to this subject. Corresponding messengers were sent to the following associations: Elder R. T. Daniel, and Daniel Hackney, to Pee Dee; Elder Isaac Hicks, to Raleigh; Elder M. Andrews, to Country Line; George Dismukes, to Flat River; Joseph Barbee, to Cape Fear; and Christopher Swaim, to the Yadkin.

Elder R. T. Daniel and Robert Ward were sent as messengers to the General Meeting of Correspondence, and two dollars sent by them.

Elder R. T. Daniel was appointed to correspond with the Board of Foreign Missions of the United States.

Elder Bennet Solomon reported that he attended the General Meeting of Correspondence.

Elders I. Teague, N. Riley, and A. Moffitt, reported that they had ordained Christopher Vickery, Christopher Swaim, and Ashley Swaim, to the work of the gospel ministry.

James Badgett was ordained on the 19th of December, 1814, to the work of the ministry, by Elders Nathan Riley and John Wilson.

Up to this time the churches had never sent up any statistical account of their numbers, &c. At this meeting the association recommended to the churches, in future, to insert the number of their members and amount of contributions sent up, in their letters.

Elders Culpeper and Solomon were each paid *five dollars* for attending the General Meeting of Correspondence. They were also appointed to represent the newly-formed (Pee Dee) Association in the next General Meeting of Correspondence, and two dollars sent up by them.

The Pee Dee Association was represented in a missionary meeting before it was organized! It is not probable this can be said of any other association in America.

The time appointed for the Pee Dee Association to hold its first session was on Saturday before the third Lord's day in October, 1816, at Richland Creek M. H., Montgomery. Elder John Culpeper was appointed to preach the introductory sermon, and Elder Lilly his alternate.

In 1816, the Sandy Creek Association met at Brush Creek M. H., in Randolph county, N. C., on the 26th of October.

The introductory sermon was delivered by Elder Robert T. Daniel. Elder R. T. Daniel was chosen moderator, and Brother Basil Manly clerk; the resignation of Brother William Waddill, the former clerk, being previously accepted.

By the loss of the churches that were dismissed at the last meeting, to form the Pee Dee Association, the number of churches was considerably reduced. The following were represented this year:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	George's Creek	Chatham	James Burns..... Thomas Beal..... Thomas Waddill....	1	50
2.	Rock Spring.....	Chatham.....	R. Ward..... George Dismukes... Basil Manly..... Elder J. Buckner...	6	54
3.	Bear Creek.....	Chatham.....	Shadrack Weaver... John Bray..... Samuel Elliott.....	5	72
4.	Rocky River.....	Chatham.....	Daniel Hackney..... Henry Dossett..... R. Moffitt.....	1	26
5.	Haw Riv. Mountain	Chatham.....	Elder M. Andrews.. Isaac Kirby..... William L. Durham.	1	57
6.	Yates' M. H.....	Chatham.....	Elder R. T. Daniel.. Joseph Barbee..... Jethro Yates.....	2	64
7.	Sandy Creek	Randolph.....	Elder Adam Moffitt. David Patterson.... Aaron Moffitt.....	10	75
8.	Cane Creek	Orange.....	John Workman..... Aaron Durham..... Elisha Kirk ..... *R. Mabry*.....	3	45
9.	Fall Creek	Chatham.....	Elder I. Teague..... B. Boroughs..... E. Lawler.....		65
10.	Timber Ridge.....	Randolph.....	Elders C. Swaim.... A. Swaim..... M. Swaim..... C. Vickery.....		25

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
11.	Abbott's Creek	Davidson	Elders C. Pope..... Joseph Morris..... D. Robbins..... Brothers J. Odell.... W. Roper.....		101
12.	N. Hope Mountain..	Chatham.....	Elder Hez. Harman. William Drake.....	1	70
13.	Muddy Spring.....	.....	Not represented.		
14.	Lasaters..... .	Chatham.....	" "		

Robert McKee and Reddick Dishong were received as corresponding messengers from the Country Line Association, and Elder A. Lilly and James Bostick from the Pee Dee.

Elder Luther Rice was invited to a seat in the association as "a representative of the Board of Foreign Missions."

Elders L. Rice, Hezekiah Harman, and Brethren James Bostick, B. Boroughs, William Waddill, the moderator and clerk, were appointed to prepare Articles of Faith, a constitution, and Rules of Decorum, for this association. On Monday the following Articles of Faith, &c., were read and adopted:

PRINCIPLES OF FAITH.

ART. I. We believe that there is only one true and living God; the Father, Son, and Holy Ghost, equal in essence, power and glory; yet there are not three Gods but one God.

II. That the Scriptures of the Old and New Testaments are the word of God, and only rule of faith and practice.

III. That Adam fell from his original state of purity, and that his sin is imputed to his posterity; that human nature is corrupt, and that man, of his own free will and

ability, is impotent to regain the state in which he was primarily placed.

IV. We believe in election from eternity, effectual calling by the Holy Spirit of God, and justification in his sight only by the imputation of Christ's righteousness. And we believe that they who are thus elected, effectually called, and justified, will persevere through grace to the end, that none of them be lost.

V. We believe that there will be a resurrection from the dead, and a general or universal judgment, and that the happiness of the righteous and punishment of the wicked will be eternal.

VI. That the visible Church of Christ is a congregation of faithful persons, who have obtained fellowship with each other, and have given themselves up to the Lord and one another; having agreed to keep up a godly discipline, according to the rules of the Gospel.

VII. That Jesus Christ is the great head of the church, and that the government thereof is with the body.

VIII. That baptism and the Lord's Supper are ordinances of the Lord, and to be continued by his church until his second coming.

IX. That true believers are the only fit subjects of baptism, and that immersion is the only mode.

X. That the church has no right to admit any but regular baptized church members to communion at the Lord's table.

CONSTITUTION.

ART. I. The association shall be composed of members not exceeding three from each church, chosen by the different churches in our union, best qualified, in their judgment, to represent them in the association; who, by pro-

ducing letters from their respective churches, certifying their appointment, shall be entitled to seats.

II. In the letters from the different churches shall be expressed the number baptized, received by letter, restored, dismissed, excommunicated, and dead, since the last association; also, the total number in fellowship, together with the contribution forwarded.

III. The members thus chosen and convened shall have no power to lord it over God's heritage, nor shall they infringe on any of the internal rights of any church belonging to the union, *but shall sit only as an advisory counsel.*

IV. The association shall elect a moderator and clerk; the former annually, by the suffrages of the members present; the latter to retain his office during good behavior.

V. The association shall have power to withdraw from any church in her union, who shall knowingly and willingly violate the constitution, or depart from the orthodox principles of religion.

VI. Amendments to the above plan shall be made only by the concurrence of two thirds of the members of the association present.

RULES OF DECORUM.

I. The association shall be opened and closed by prayer, by the moderator, or some person at his request.

II. The names of the several members of the association shall be enrolled by the clerk, and called over as often as required.

III. One person only shall speak at a time; who, when about to speak, shall rise from his seat, and address the moderator.

IV. The person speaking shall not be interrupted, unless he deviate from the subject in debate, or cast reflec-

tions on some brother member; in which cases he shall be called to order by the moderator, or by any member of the association.

V. No member, without permission, shall speak more than twice to one subject.

VI. No member may depart from the association without permission.

VII. No member of the association shall address another by any other appellation than that of brother.

VIII. The moderator shall have the same privilege of speech as another member, provided the chair be filled, and when requisite, shall give the casting vote.

IX. It shall be the duty of this association to attend to the request of churches aggrieved; and shall give advice, or send committees, especially appointed, to their assistance.

X. Queries, introduced by the churches, or select committees, shall be twice read before debated.

XI. A motion being made and seconded, shall be taken under consideration, unless withdrawn immediately by the person who made it.

XII. Finally, it shall be the duty of the moderator to correct all impropriety of conduct, such as laughing, talking, whispering, &c., and to keep good order in time of session.

Elders Rice, Lilly, and Daniel, preached on the Sabbath.

The association recommended to the churches to observe the monthly concert of prayer, on the evening of the first Monday in every month, for the spread of the gospel.

The churches were also recommended, when not supplied with preaching, to meet on the Lord's day, for prayer and religious edification. It is much to be regretted that this advice is not universally practised by the churches.

Each church was advised to appoint a trustee, to whom the voluntary contributions, that may be made for the spread of the gospel, should be paid, and reported by said trustee to each association.

The following reasonable and appropriate advice was given: "Should any church, or any particular member of a church, wish to contribute their mite for those grand purposes [spread of the gospel], we sincerely hope that an injury will not be done to the feelings of any of our brethren."

The circular letter for this year was written by Elder R. T. Daniel.

Elder Daniel was appointed to represent this body in the next General Meeting of Correspondence, and two dollars was sent up by him.

In 1817, this association convened at Bear Creek M. H., Chatham county, on the 25th of October. The introductory sermon was delivered by Elder Isaac Hicks. Elder R. T. Daniel was appointed moderator; Brother Basil Manly was the regular clerk.

Corresponding messengers were present from the following associations: from Pee Dee, William Dowd and Eli Phillips; from Country Line, Elder Robert M'Kee and Reddick Dishong; from the Charleston, Elders Daniel M'Ray and John Good.

The circular letter for this year was written by Brother Basil Manly; from the minutes, it appears that it was written by Brother George Dismukes. We have Brother Manly's statement for the fact, that it was written by himself, he was then only about *nineteen* years of age. The subject was "The Propriety of Religious Controversy." The future of this distinguished man of God is clearly

manifested in this circular. The following is an extract from it: "We shall only refer you to the word of God, adopt this as the standard for faith and practice, and patiently examining its contents, with faithful prayer to God for assisting and enlightening grace, you will certainly discover *the leading and important doctrines* of the gospel. These are truths, brethren, worthy your most cordial reception. We exhort you to keep them in purity, as the apple of your eye; and, in the language of the apostle, to contend earnestly for the faith once delivered to the saints, for it is mighty to the pulling down of strongholds," &c.

Twenty-five copies of the Proceedings of the General Convention, or of the First Triennial Meeting of the Baptist denomination in the United States; a packet of the minutes of the General Meeting of Correspondence of N. C., for 1816 and 1817, and a packet of the minutes of the Carolina Baptist Missionary Society, were received and equally distributed among the churches. It was also ordered that a copy of each of the minutes named above, be presented to the "Pittsborough Female Society for Missions, Foreign and Domestic."

Elders Daniel, Robert M'Kee, and Harman, preached on the Sabbath.

Elder R. T. Daniel reported, that, as secretary of the association, he had corresponded with Dr. Wm. Staughton, secretary of the Board of Foreign Missions, and received pleasing intelligence of the success everywhere attending their exertions. He also reported that he attended the General Meeting of Correspondence of N. C. Brother George Dismukes reported that he attended the Pee Dee Association as a corresponding messenger.

Brother Daniel Hackney, trustee of Rocky River Church

reported $1 50; Brother John Bray, trustee for Brush Creek Church, reported $1; and David Patterson, trustee of Sandy Creek Church, reported $1 50; which amount, together with $6 50 received from a public collection, was given to Elder R. T. Daniel to transmit to the Baptist Missionary Society of North Carolina.

On motion, appointed Elders Daniel, Robbins, and H. Harman, messengers to the Pee Dee Association; Joseph Brantly, to the Flat River; Elder Mark Andrews, to the Raleigh; Elder Isaac Hicks, to the Country Line; Elder R. T. Daniel and T. Waddill, to the Charleston; Elder R. T. Daniel, William Lightfoot, and Joseph Brantly, to attend the Carolina General Meeting of Correspondence. Elder R. T. Daniel was directed to continue to correspond with the secretary of the Baptist Board of Foreign Missions.

In consequence of the book of the association, containing a record of its proceedings at each annual meeting, and other papers of this body, being consumed by fire, each church was requested "to procure and send to the next meeting of the association as many of the old minutes as are to be found, that a new book may be compiled."

The following preamble and resolutions passed unanimously at this meeting; they speak well for the heads and hearts of the members in attendance.

"*Whereas*, this association view with concern and regret, the custom existing among candidates for public posts of honor and profit, of distributing spirituous liquors among the people, in order to enhance their own popularity, and influence the suffrages of their fellow-citizens at elections; and whereas such a custom is both ruinous to the morals and happiness of the people, and dangerous to their civil rights and liberties—

"1. *Resolved, unanimously*, That a person be appointed

to prepare a memorial to be presented to the next ensuing General Assembly of the State of North Carolina, praying them to enact a law against this *degrading* evil.

"2. *Resolved*, That it be recommended to the churches of this association to refuse their support to any candidate who shall, either himself or by another person, distribute spirituous liquors with a view to conciliate the affections of the people.

"3. *Resolved*, That this association concur with their brethren of the Flat River Association, in inviting all professing Christians, and lovers of good order and morality, to lend their decided co-operation to avert the evils which this custom entails upon us.

"4. *Agreed*, That Brother George Dismukes wait upon the legislature with the memorial of this body."

The following churches were represented this year:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	George's Creek.....	Chatham.....	Thomas Waddill.... Thomas Beal..... Joseph Brantly.....		58
2.	Cane Creek.....	Orange.....	John Workman..... Elisha Kirk..... John Reeves.....	1	60
3.	Abbott's Creek.....	Davidson.....	Elder Dan'l Robbins, Joseph Spergen.... William Davies.....		100
4.	Yates' M. H.....	Chatham.....	Elder R. T. Daniel.. George Williams.... Matthew Yates.....	1	64
5.	Fall Creek.....	Chatham.....	Elder Isaac Teague.. William Waddill.... Eli Lawler.....	1	60
6.	Lasaters M. H.....	Chatham.....	Elder Isaac Hicks... Thomas Lambeth.... Peter Pickart.....	1	28
7.	Rocky River.....	Chatham.....	Daniel Hackney.... Henry Dossett..... David Teague.....		25

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
8	Bear Creek.....	Chatham.....	John Bray..... Joab Cheek..... James Clark.....	1	65
9	Sandy Creek.....	Randolph.....	Elder Adam Moffit.. David Patterson.... William Reece.....		73
10.	Haw River Mount'n	Chatham.....	Elder M. Andrews.. Stephen Justice.... Lysias Durham.....	1	50
11.	New Hope Mount'n.	Chatham.....	Elder Hez. Harman. William Drake..... Isaac Hartsoe.....	5	69
12.	Timber Ridge.....	Randolph.....	Elder Chris. Swaim. James Pope..... Elder Mich'l Swaim.	1	25
13.	Rock Spring.....	Chatham.....	Eld. Sherwood White George Dismukes... William Lightfoot...	19	88
				31	765

In 1818, this association convened at Abbott's Creek, Rowan county (now Davidson), on the 24th of October. The introductory sermon was preached by Elder H. Harman. Elder Christopher Vickery was chosen moderator; Brother Basil Manly having sent in his resignation, Brother Isaac Odell was chosen clerk, and Brother Isaac Kirby assistant clerk.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Abbott's Creek.....	Rowan.....	Isaac Odell..... John Chapman..... Solomon Davis.....		106
2.	New Hope Mount'n	Chatham.....	Elder H. Harman... William Jones.....		66
3.	Haw River Mount'n	Chatham.....	Elder M. Andrews.. W. L. Durham..... Isaac Kirby.....		49
4.	Bear Creek.....	Chatham.....	Shadrack Weaver... John Bray..... W. Phillips.....	8	80

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
5.	Rock Spring.....	Chatham.....	George Dismukes....	1	85
6.	Fall Creek.....	Chatham.....	Elder Isaac Teague..		55
7.	Mount Pisgah*....	Chatham.....	Jethro Yates.....	3	65
8.	Lasaters.....	Chatham.....	Elder Isaac Hicks.. Thomas Lambeth... Peter Pickard.....		27
9.	Cane Creek.....	Orange.....	John Reeves.....		55
10.	Rocky River.....	Chatham.....	Elder T. D. Mason.. Daniel Hackney..... D. Teague.....		25
11.	Sandy Creek.....	Randolph.....	Elder Adam Moffitt.. David Patterson.... William Reece.....	6	81
12.	Timber Ridge.....	Randolphe	Elders C. Swaim.... C. Vickery..... Ashley Swaim.....		25
				18	719

Circular letters were received from Dr. Staughton, secretary of Foreign and Domestic Missions; and from S. Trott, corresponding secretary of the Board of Domestic Missions in Kentucky. A circular letter was also received from the Board of Foreign Missions in New-York, in favor of the education of pious young men for the ministry.

Elders Mark Andrews, Thomas D. Mason, and Hezekiah Harman, preached on Sabbath.

The following resolution was passed:

"*Resolved*, That the representatives composing this association recommend to their respective churches the incumbent duty of uniting in contributing to the support of Foreign and Domestic Missions, and for the *tuition* of pious young men called to the ministry, and that our secretary for Foreign Missions correspond with Brother Baldwin, agent of said institution at the city of New-York, and report to the next association."

* Formerly Yates' M. H.

The treasurer, Brother George Dismukes, was directed to pay to Elder R. T. Daniel the amount he had paid on the postage of letters, as corresponding secretary of foreign missions. Brother Isaac Odell was appointed secretary to correspond with the Board of Domestic Missions.

This association, at this time, was fully committed to foreign and domestic missions, and to the *education* of pious young men, who were called of God to the work of the ministry.

Corresponding messengers were sent to the following associations: Elder M. Andrews to Raleigh; John Bray and Wilkins Phillips to Pee Dee; Elder A. Swaim and Joseph Spergen to Yadkin; Elder M. Adams to Country Line; George Dismukes and David Teague to Flat River.

In 1819, this body met at Tick Creek M. H., in Chatham county, N. C., on the 23d of October. The introductory sermon was preached by Elder Walke. Bryant Boroughs was appointed moderator, and William Lightfoot clerk.

Corresponding messengers were present from the following associations: Eli Phillips and William Dowd from Pee Dee, and Elder Joseph Copeland from Charleston, S. C. Ministering brethren present were invited to seats. Elders Daniel and Walke, and *Licentiates* Basil Manly, Creath, T. Mason, —— White, and T. D. Mason, took seats. Brethren Daniel, Manly, and Copeland, preached on the Sabbath.

Query from the church at New Hope Mountain: "Is it agreeable to the gospel for members of churches to take tickets in lotteries?"

Answer, unanimously: "No."

Query: "If an ordained minister, in consequence of transgression, is removed from his pastoral office, and is

excommunicated by the church, can such a brother be fully restored to the privileges of his former station by the church of which he was a member, without the assistance of a second presbytery to examine him?"

Answer: "That the church of which such a brother was a member, has authority, on examination, to renew his license; but when they conceive it expedient that he should administer the ordinances, they should call a second presbytery to examine him; which examination, if satisfactory, shall be sufficient."

A letter was received from Dr. Staughton, corresponding secretary of the Baptist Board of Foreign Missions.

The following resolution was passed:

"*Resolved*, That the association contemplate with heartfelt pleasure the exertions made under the patronage of the Board for the spread of the gospel, and that, in answer to their request, the clerk of this association be instructed to forward annually a copy of our minutes as soon as printed."

Corresponding messengers were appointed to the following associations: Elder I. Hicks to Raleigh; Elder A. Swaim and Joseph Spergen to Pee Dee; Elders C. Swaim and M. Swaim to Yadkin; Elder H. Harmon and William Lightfoot to Country Line; Elder M. Andrews to Flat River; J. Brantly to Charleston; and William Lightfoot to Moriah, by letter. T. D. Mason and William Lightfoot were appointed messengers to General Meeting of Correspondence, and two dollars sent up by them.

The circular letter for this year was copied from the minutes of the North Carolina Missionary Society.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Haw R. Mountain..	Chatham.....	Elder Mark Andrews Isaac Kirby..... William L. Durham.		50
2.	Cane Creek.....	Orange.....	John Workman..... H. Baily..... John Reeves.....		60
3.	Timber Ridge.....	Randolph.....	Elder Chris. Swaim. Elder Mich'l Swaim. James Polk.....		25
4.	Rock Spring.....	Chatham.....	Robert Ward..... George Dismukes.. William Lightfoot...	2	86
5.	N. Hope Mountain..	Chatham.....	Elder H. Harman.... John Maddon..... William Drake. ..		
6.	Rocky River.....	Chatham.....	Daniel Hackney.... Solomon Dossett..... Henry Dossett.....	1	23
7.	Lasaters	Chatham.....	Elder Isaac Hicks... Thomas Lambeth..... Peter Pickard		30
8.	Abbott's Creek.....	Rowan	Elder Ashley Swaim James Teague..... Joseph. Spergen.....	12	120
9.	Fall Creek.....	Chatham.....	Elder Isaac Teague.. David Kenneday.... Bryant Boroughs.....	1	50
10.	Bear Creek.....	Chatham.....	Shadrack Weaver... John Bray ..... Z. Boroughs.....	12	83
11.	Mount Pisgah.....	Chatham.....	George Williams.... William Yates..... B. Harward		64
12.	George's Creek	Chatham.....	James Burns..... Joseph Brantly..... Jesse Petty.....	2	43
13.	Sandy Creek	Randolph.....	Elder Adam Moffitt.. David Patterson .... William Reece	1	81

In 1820, this body met at Timber Ridge M. H., in Randolph county, N. C., on Friday before the fourth Lord's Day in October. The introductory sermon was preached by Elder Nathan Riley. Elder C. Vickery was chosen moderator, and Isaac Kirby clerk.

Elder N. Riley and John Hodge were present from the Pee Dee Association, as messengers of correspondence. Elder Michael Swaim took a seat as a ministering brother.

Query from Fall Creek: "Is it, or is it not, agreeable to the direction of the apostle, where one not in society has given a note to a brother for a sum of money, and has given another brother security thereto, for the brother to whom the note was given to sue out a warrant and recover his money by law?"

Answer: "Sue the one out of society, and if the money cannot be obtained, then bring the brother to the church for dealings."

This query and the answer given to it have reference to 1 Cor. vi. 1, 6, 7, where going to law with a brother before unbelievers is forbidden. No brother should go to law with another brother of the church, without first bringing the matter before the church. The only exception to this rule that should be tolerated, is where this delay would subject a brother to loss.

The church at Mount Pisgah was granted a letter of dismission, to join the Raleigh Association.

Corresponding messengers were appointed to the following associations: Brother Stephen Justice and John Reeves to Flat River; Elder Adam Moffitt and John Bray to Pee Dee; Elder Ashley Swaim and Solomon Davis to Yadkin; David Patterson and William Reece to Country Line; Elder Isaac Hicks to Raleigh.

Elder Christopher Swaim and David Patterson were appointed to attend the North Carolina General Meeting (for Missions).

Elder Luther Rice handed in the sixth annual report of the board of managers, and a letter from Dr. William Staughton, corresponding secretary.

Elders Teague, Moffitt, and Riley, were appointed to preach on the Sabbath. After this appointment Elder L. Rice came in, and was appointed to preach at eleven o'clock on Sunday.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Timber Ridge.....	Randolph	Elder Chris. Swaim.. Elder Chris. Vickery. James Polk.....		24
2.	Cane Creek.....	Orange	John Workman..... Henry Bailey..... John Reeves.....		60
3.	Fall Creek.....	Chatham.....	Elder Isaac Teague.. William Carr..... Eli Solar.....	1	55
4.	Abbott's Creek....	Rowan, (now Davidson)	John Chipman..... Solomon Davis..... Joseph Spergen....	1	117
5.	Bear Creek.....	Chatham.....	Nathaniel McMinis.. Stephen White..... Zachariah Boroughs..	16	92
6.	Mount Pisgah.....	Chatham.....	Brittan Harward..... Elisha Harward	2	58
7.	Sandy Creek	Randolph.....	Elder Adam Moffitt.. David Patterson.... William Reece.....		79
8.	George's Creek....	Chatham.....	Thomas Dowdy..... John May..... Thomas Beal.....	2	59
9.	Rocky River.....	Chatham.....	Daniel Hackney.... David Teague..... Henry Dossett.....		25
10.	Rock Spring.....	Chatham.....	George Dismukes.... Wiley Straughan....		85
11.	Haw R. Mountain..	Chatham.....	Isaac Kirby..... Stephen Justice.... George Patterson....	2	52

In 1821, this body met at Sandy Field, in Orange county, N. C., on the 26th of October. Elder Hezekiah Harman preached the introductory sermon. He was also chosen moderator. Isaac Kirby was the regular clerk.

A new church at Cajer's Old Field, constituted by Elders Harman, Daniel, and Buckner, was received at this meeting.

Corresponding messengers were received from the following associations: A. Massey and Harrison Trice, from Flat River; Elder Robert McKee and Brother Martin, from Country Line. Elder Ezekiel Trice took a seat as a ministering brother.

Query from the committee of arrangement: "Is it expedient for members of the church to exercise the office of constable?"

Answer: "We deem it lawful but not expedient."

Query by the same: "Is a church justifiable to license a gift to preach the gospel?"

After considerable discussion this query was laid over until the next association, at which time it was "answered in the negative," and the following advice given: "If a young gift arises among them, they should call a presbytery to examine, and if necessary to license." In 1823, an affirmative answer was given to the above query.

It is now universally conceded that the church has the right to grant license to a young gift, and also to call to ordination, when they think gifts are ready for it, and invite a presbytery for that purpose.

A letter was received and read from Dr. Wm. Staughton, corresponding secretary to the Board of Managers of the Baptist General Convention of the United States.

Brother David Patterson reported that he attended the General Meeting of Correspondence at Rogers's Cross Roads, in Wake county.

Corresponding messengers were appointed to the following associations: Elder Harman and William Lightfoot to Flat River; Elder R. T. Daniel to Charleston; Bryant

Boroughs and William Waddell to Pee Dee; Joseph Spergen and Solomon Davis to Yadkin; Elder Adam Moffitt and David Patterson to Country Line; Elder Ezekiel Trice and Stephen Justice to Raleigh.

An order was made that five dollars be paid annually to the clerk for his services.

Brother William Lightfoot was requested to purchase a blank book, in which to record the proceedings of this association, and that he transcribe the minutes from A. D. 1816.

Elders Harman, Trice, and Moffitt, preached on Sabbath.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Rep.	Total.
1.	Abbott's Creek.....	Davidson	Joseph Spergen..... Alexander Thomas.. George Clampett....	2	113
2.	Bear Creek..	Chatham.....	Shadrack Weaver... Zacheus Boroughs.. Stephen White.....	12	106
3.	Cane Creek.....	Orange..	John Workman..... John Reeves..... Abner Bailiff.....		50
4.	Cajer's Old Field ..	Chatham.....	Jesse Buckner..... Richard Webster.... Moses Austin		24
5.	Fall Creek.....	Chatham.....	Bryant Boroughs.... William Carr..... Eli Lawler..... Elder Isaac Teague..		80
6.	George's Creek....	Chatham.....	Thomas Dowdy..... J. May..... J. Petty		51
7.	Haw R. Mountain..	Chatham.....	Elder E. Trice..... Isaac Kirby..... Stephen Justice.... L. Durham	1	54
8.	Lasaters	Chatham.....	Elder Isaac Hicks.. Mark Sugg.....		25
9.	N. Hope Mountain .	Chatham.....	Elder Hez. Harman.. J. Olive.....	3	61

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
10.	Rocky River.....	Chatham.....	Daniel Hackney.... David Teague.....		22
11.	Rock Spring.....	Chatham.....	Elder R. T. Daniel.. Blake Brantley..... William Lightfoot...		57
12.	Sandy Creek.....	Randolph.....	Elder Adam Moffitt.. David Patterson.... J. Cox.....		79
13.	Timber Ridge.....	Randolph.....	Elder Chris. Swaim.. Michael Swaim..... James Polk.....		24
				18	716

In 1822, this association met at May's Chapel, Chatham county, on the 26th of October. The introductory sermon was delivered by Elder Joseph T. Copeland. Elder R. T. Daniel was chosen moderator, and Brother William Lightfoot clerk.

Corresponding messengers were present from the following associations: from Flat River, Elder Thomas Freeman and Willoughby Hudgins; from Charleston, Elder Joseph T. Copeland; from Pee Dee, Elder William Dowd and Patrick W. Dowd.

A package of the minutes of the South Carolina State Convention (for Missions) was received, and the circular appended was read. A communication was received from the Board of Managers of the General Convention of the Baptist denomination in the United States.

Elders Harman, Copeland, Daniel, and Riddle, preached on the Sabbath.

Elder Mark Andrews was expelled from his seat in the association, as a delegate from Pleasant Grove Church, and the church at Haw River Mountain was advised to recall a letter of dismission which they had previously given him. He was finally excommunicated for disorderly and improper conduct.

Query: "If a man, representing himself to be a legally ordained minister of the gospel, receives persons into the church and baptizes them, but is afterward found not to be in possession of proper credentials, are such persons, so baptized, to be considered regular members of the church, and entitled to the privileges thereof?"

Answered in the negative.

If a minister acts without church authority, his ministerial acts are invalid. If he be clothed with valid church authority, his acts are valid, though he may be a bad man; that is, the validity of his official acts depends upon his being *a member of the church, and clothed with ministerial authority.* If he has no church membership, and is without ordination, his acts are invalid.

Query: "Has a church authority to forbid the constitution of a branch thereof, when that branch is, by a presbytery, deemed sufficient to transact the business of a church?"

Answer: "It has no authority."

"*Resolved*, That, for the purpose of preventing the ordination of persons who are not sound in the faith to the ministry, and the constituting of churches built upon any other than the plan which we conceive to be scriptural, that the association annually appoint one or more presbyteries to perform those functions, and that no ordination or constitution will be deemed valid, unless performed by the presbyteries thus appointed. The churches are advised to call upon these presbyteries when wanted, and no other."

Elders Trice, Daniel, Harman, and Moffitt, were appointed a presbytery for the ensuing year.

Elders H. Harman and Ashley Swaim were appointed delegates to attend the North Carolina Mission Society, to

be held at Sutherland's M. H. (Wake Union), on the fourth Saturday in May, 1823.

The association agreed to take up a public collection on Sabbath, at every meeting, for the encouragement of itinerant preachers in our state.

As Elder R. T. Daniel was agent for the North Carolina Missionary Society, and expected to visit the various associations in the State, he was appointed a corresponding messenger to each of the associations that this body corresponded with. The following brethren were also appointed: to Flat River and Raleigh, Elder E. Trice; to Country Line, Brother David Patterson; to Yadkin, Elder Ashley Swaim; to Pee Dee, William Waddill and Daniel Hackney; to the Charleston, Elder H. Harman, B. Boroughs, and William Lightfoot.

At the request of the North Carolina Missionary Society, the association recommended the churches to observe the first Monday in December, as a day of humiliation, fasting, and prayer, &c., owners of slaves, who were friendly to the cause of Christ, were requested to let them attend meeting on that day.

The collection on Sabbath, for the encouragement of itineracy, amounted to $7 00.

The circular letter for this year was written by Elder R. T. Daniel. His subject was, "The Encouragement of Itinerant Preachers."

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Dep.*	*Total.*
1.	Abbott's Creek ...	Davidson.....	Elder Ashley Swaim Joseph Spergen..... William Roper.....	4	114
2.	Cane Creek.....	Orange	Allen Edwards..... James Reeves ..... William Beaver.....		50

No.	Churches.	Counties.	Names of Delegates.	No. Reg.	Tots
3.	Timber Ridge.....	Randolph.....	Michael Swaim..... James Polk..... H. Bailey.....		24
4.	Rock Spring.....	Chatham.....	Elder R. T. Daniel.. B. Brantly..... William Lightfoot...		52
5	Haw River Mount'n	Chatham.....	Elder E. Trice..... William L. Durham. Lycias Durham .... Stephen Justice....	22	70
6.	New Hope Mount'n	Chatham.	Elder H. Harman... William Drake..... Isaac Hartsal.....	2	62
7.	Bear Creek.....	Chatham.....	Shadrack Weaver... Joab Cheek..... S. White.....	5	100
8.	Pleasant Grove*...	Chatham.....	Elder Isaac Hicks .. M. Andrews..... William Ragan.....	3	40
9.	Sandy Creek	Randolph.....	Elder Adam Moffit... David Patterson.... William Reece	2	77
10.	Cajer's Old Field...	Chatham.....	Elder Jesse Buckner Thomas Stone..... E. Buckner.....		24
11.	Fall Creek.....	Chatham.....	Elder Isaac Teague. B. Boroughs..... William Waddill....	1	50
12.	May's Chapel†.....	Chatham.....	James Burns..... John May..... Vincent May.....	32	75
3.	Rocky River.....	Chatham.....	Daniel Hackney.... Henry Dossett..... Solomon Dossett....		21

In 1823, this body met at Fall Creek Meeting House, in Chatham county, N. C., on Saturday before the fourth Sunday in October.

The introductory sermon was delivered by Elder R. T. Daniel from the text, "Thy kingdom come."

* Formerly Lassters M. H. † Formerly George's Creek.

William Dowd was chosen moderator and Bryant Boroughs clerk.

Corresponding messengers were present from the following associations: from Pee Dee, P. W. Dowd; from the Raleigh, Elder James Morphis; from Flat River, Elder William Farthing; from the Country Line, Isaac Kirby, Elder Robert McKee, and Elder John Stadler; from the Charleston Association and the Baptist State Convention of S. C., Elder Joseph T. Copeland.

Elders Daniel, Copeland, and William Farthing, preached on Sabbath.

Elders R. T. Daniel and E. Trice reported that they had constituted a church at Sandy Field in Orange county, N. C.

The association dispensed with standing presbyteries.

Elders Harman, Moffit, and Trice, were appointed to attend the North Carolina Baptist Mission Society.

A. Swaim, E. Trice, A. Moffit, and William Dowd, were appointed to write a letter, stating the churches and other places in their bounds that were destitute of preaching.

Brother Nathaniel Smith was appointed clerk and treasurer of this association.

The agent, Elder R. T. Daniel, took up a collection on Sabbath, for the Domestic Missions, which amounted to $18 73¾ and a *gold ring*.

Corresponding messengers were appointed to the following associations: Brother Stephen Justice to the Flat River; Elder H. Harman to the Raleigh; Elder Michael Swaim and Brother David Patterson to the Country Line; Elder Ashley Swaim, P. W. Dowd, and Eli Phillips, to Pee Dee; P. W. Dowd, Samuel Hymer, and Enoch Crutchfield, to Charleston; Elder Christopher Swaim and Jacob Idol, to the Yadkin.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*
1.	Abbott's Creek	Davidson	Elder Ashley Swaim, Barnet Idol, Jacob Idol.
2.	Cane Creek	Orange	John Reeves, Thomas Morrow, Enoch Crutchfield.
3.	Timber Ridge	Randolph	Elder Christopher Swaim, William Swaim, Elder Michael Swaim.
4.	Rock Spring	Chatham	Robert Ward, George Dismukes, Wiley Straughan.
5.	Haw River Mountain	Chatham	Lysias Durham, Richard Cates, Nathaniel Robertson.
6.	Bear Creek	Chatham	Shadrack Weaver, Z. Boroughs, Nathaniel Smith.
7.	Sandy Creek	Randolph	Elder Adam Moffitt, David Patterson, William Reece.
8.	Fall Creek	Chatham	Elder Isaac Teague, Bryant Boroughs, David Kennedy.
9.	May's Chapel	Chatham	Thomas Dowdy, Thomas Beal, John Gilmore.
10.	Rocky River	Chatham	Daniel Hackney, Solomon Dossett, Henry Dossett.
11.	Friendship*	Moore	Eli Phillips, William Dowd, Benjamin Phillips.
12.	Sandy Field	Orange	Elder E. Trice, Stephen Justice, George Oldham.

The minutes for this year give no statistics.

In 1824, this body met at Mount Zion M. H., in Orange (now Alamance) county, on the 23d of October.

* Formerly McLennon's Creek.

The introductory sermon was preached by Elder Hezekiah Harman. William Dowd was appointed moderator, Nathaniel G. Smith was clerk.

Ministering brethren R. T. Daniel, Jacob Creath, Christopher Vickery, Thomas Haliburton, Samuel Hymer, and William Wilson, were invited to and accepted seats in the association.

Corresponding messengers were present from the following associations: Elder John Culpeper, from the Pee Dee; Elder William Farthing, Elder Thomas Freeman, and Ezekiel Hailey, from Flat River; Elders John Stadler, Robert McKee, and Brother R. Martin, from Country Line; Elder Ezekiel Trice, from Raleigh.

Elders Culpeper, Creath, and Farthing, preached on Sabbath.

Corresponding messengers were sent to the following associations: Elder H. Harman, Peter P. Smith, and Enoch Crutchfield, to Flat River; Elder Isaac Kirby, Mark Bynum, and Levi Andrews, to Raleigh; Elder Michael Swaim and S. Hymer, to Country Line; Elder Adam Moffitt, Abraham Wright, and Tidance Lane, to the Pee Dee; William Dowd, Patrick W. Dowd, Lemuel S. McNeil, and N. G. Smith, to the Charleston; Elder Ashley Swaim, Christopher Swaim, and Brother Joseph Spergen, to the Yadkin.

"Read the address from the Board of Managers of the B. G. Con. of the United States, directed to this body; and the association hopes they may prosper in their laudable efforts."

Query: "Is it right for members of the Baptist church to encourage an excommunicated or censured preacher, either by going to hear him preach, opening their doors for reception, or bidding him God speed, in any way as a preacher?"

Answer: "It is not right."

No excommunicated minister should be encouraged to preach under any circumstances whatever; if he is wrongly dealt with, let him use all reasonable means to be restored. If he is worthy of it, this can and will be done. Until this is done, let him be as a heathen man and a publican. If a minister is excommunicated by an anti-missionary Baptist church, for missionary principles, we should not hear him preach until he is received into the church.

If a minister is, through prejudice, or for other reasons, *unjustly excluded*, he should not preach until he is received by another church, on the ground of his not having had justice done him, and cannot procure it in the church that excluded him.

Query: "If a church pass with impunity any gross transgression, or violation of the moral law of God, at the expense of the Christian feelings of one or more of her members, what course shall the aggrieved pursue?"

Answer: "They act derogatory to the gospel, and the aggrieved party may apply to other churches for help; or may seek redress by appealing to the association."

Associations are not *courts of appeal*, but simply *advisory counsels;* what is termed *an appeal*, cannot be taken from a church decision. In the above case, there is no church decision. She only refuses to act when a minority thinks she ought. In that case, the advice given above is good—all they mean "by appealing to the association," is, that the aggrieved minority apply to it for advice.

Brethren William Dowd and Nat. G. Smith were appointed to attend the next annual meeting of the N. C. Mission Society, to be held at Mount Moriah M. H., Orange county, N. C.

On Monday, Elder Jacob Creath took up a collection for missions, amounting to $6 50.

The following passed unanimously:

"*Resolved*, That this association will keep, and they do hereby recommend to the churches in their connection to keep, the 22d day of February next as a day of thanksgiving, to return thanks to Almighty God for the bountiful provision he has made for man and beast, and for the civil and religious privileges we enjoy, and for his signal blessing in reviving his work of grace in the bounds of this association and elsewhere."

At the request of the Meherren Association, made known by Elder Farthing, this body agreed to unite with them on the third day of November, as a day of fasting and prayer.

At this meeting the association was laid off into four sections, which were to have the association held in them by rotation.

The circular letter for this year was written by William Dowd.

This year the Lord blessed many of the churches with extensive revivals. *Prayer meetings* were frequent, and much blessed in the conversion of souls—they ought to be more generally in use in our churches.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Abbott's Creek....	Davidson.....	Elder Ashley Swaim James Spergen..... Isaac Beason.....	26	197
	Cane Creek.....	Orange.....	Stephen Justice.... John Reeves..... Enoch Crutchfield..	9	116
3.	Bear Creek.....	Chatham.....	Peter P. Smith..... Samuel Dowd..... Stephen White.....	18	133
4.	Rocky River.....	Chatham.....	Daniel Hackney.... H. Dossett..... J. W. Poe.....	71	95

No.	Churches.	Counties.	Names of Delegates.	No. Rep.	Total.
5.	Sandy Creek.....	Randolph.....	Elder Adam Moffitt.. David Patterson.... William Reece.....	66	91
6.	Haw River Mount'n	Chatham.....	Richard Cates..... David Robertson.... P. Pickard.....		86
7.	May's Chapel.....	Chatham.....	Elder H. Harman... Thomas Beal..... John Gilmore.....	2	76
8.	Fall Creek.....	Chatham.....	Bryant Boroughs.... William Waddill.. William Carr.....	12	62
9.	Rock Spring.....	Chatham.....	George Dismukes... Wiley Straughan...		45
10.	Timber Ridge.....	Randolph.....	Elder Chris. Swaim. Elder Mich'l Swaim. James Polk.....	1	34
11.	Cajer's Old Field...	Chatham.....	R. Webster..... William Elmore....		..
12.	Friendship	Moore.....	William Dowd..... P. W. Dowd..... Noah Richardson....	27	70
13.	Sandy Field.....	Orange.....	Levi Andrews..... Thomas Lloyd.....		30
14.	Brush Creek.....	Randolph.....	John Hutson..... Eli Bray..... Tidance Lane.....	10	72
15.	Mount Gilead.....	Chatham.....	Elder Isaac Kirby.. Mark Bynum..... W. Kirby.....		34
				242	1143

In 1825, the association met at Friendship M. H., in Moore county, North Carolina, on Saturday before the fourth Sabbath in October.

The association sermon was delivered by Elder Isaac Kirby. Elder William Dowd was appointed moderator; Brother N. G. Smith, standing clerk.

Elder R. T. Daniel and William Lightfoot, from the

Raleigh, and Elder M. Swaim, of this association, accepted seats in the association as ministering brethren.

Corresponding messengers were present from the following associations: from Raleigh, Elder Stephen Senter; from Flat River, Elder William W. Farthing; from Country Line, Elders John Stadler and Robert Mc Kee; from Charleston, Elder Campbell Stubbs.

The circular letter was written, for this year, by Elder William Dowd.

Elders S. Senter, J. Stadler, and R. T. Daniel, preached on Sabbath.

Messengers of correspondence were appointed to the following associations: to Flat River, Elder Isaac Kirby and Enoch Crutchfield; to Raleigh, Elders William Dowd and H. Harman; to Country Line, S. Hymer and D. Patterson; to Pee Dee, Elders H. Harman and Eli Phillips, and Brother B. Boroughs; to Charleston, Elder William Dowd and N. G. Smith; to Yadkin, S. Hymer and William Reece.

A resolution was passed, guarding Baptist churches against Mark Andrews, Randolph Mabry, Leonard Prather, and Elisha Revel, who were excommunicated ministers, by churches of this body, and ordering that they be published for three weeks in the *Raleigh Star* and *Western Carolinian.*

The churches at Jamestown, Abbott's Creek, and Timber Ridge, upon application, were granted letters of dismission to join a new association about to be formed more convenient to them. Elders William Dowd, Isaac Kirby, Eli Phillips, and P. W. Dowd, were appointed to meet with them in their first session, and assist them in their deliberations, at Liberty Meeting House, in Davidson county, on Saturday before the second Sunday in Novem-

ber. The new association was called "Abbott's Creek Union."

Brother N. G. Smith presented an Address from the Board of the Baptist General Convention for Missions, which was read.

The First Annual Report of the Baptist General Tract Society was received by the hands of Brother N. G. Smith, from their agent, George Wood, at Washington City. The association recommended this society to their brethren and the public generally.

Query from Abbott's Creek Church: "Suppose a man marries a woman, and within twenty-four hours leaves her. She remains in that situation for eight or nine years, and them marries again. The man she last married, after living with her a number of years as her husband, comes forward to the church and renders unto it a satisfactory relation of the operation of God's Holy Spirit in regenerating his soul—is it consistent with the gospel for the church to receive and baptize him?"

After considerable debate, the following answer was given: "The association deem it most advisable for every church to act as their conviction of attendant and subsidiary circumstances may be, but to act cautiously and soberly."

Some new arrangement was made in arranging the section meetings, and the *three* in which the association did not meet, held an annual meeting each, and was visited by ministers sent by the association. This practice was continued for a number of years, but has more recently yielded to protracted meetings.

Elders H. Harman and Lilly reported that they had ordained to the work of the ministry William Dowd, Artemas Shattuck, and Eli Phillips. Elders Ashley

Swaim, William Dowd, and William Farthing, reported that they had constituted a church at Mount Zion, in Orange county (now Alamance). Elders A. Swaim, C. Swaim, M. Swaim, and C. Vickery, reported the constitution of churches by them at Hunt's Fork, in Davidson county, and at Jamestown, in Guilford county.

On the Sabbath, Elder Robert T. Daniel took up a public collection for missions, amounting to $14 95¢.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Abbott's Creek.....	Davidson.....	Elder Ashley Swaim Joseph Spergen..... William Raper.....	15	167
2.	Cane Creek.....	Orange.....	Stephen Justice.... Thomas Marrow.... Robert Watson.....	3	84
3.	Bear Creek.....	Chatham.....	Joab Cheek.. ..... Samuel Dowd..... S. Tilman.. ..... P. P. Smith, from Tick Creek Arm	7	123
4.	Rocky River.....	Chatham.....	Daniel Hackney.... Henry Dosset..... J. W. Poe.....	11	109
5.	Sandy Creek.....	Randolph.....	Not represented....		91
6.	Haw River Mount'n	Chatham.....	L. Durham..... N. Robertson.....		84
7.	May's Chapel.. ...	Chatham.....	J. Gilmore..... S. Beal..... W. Burns..... Elder H. Harman, from an *Arm*.....	2	82
8.	Fall Creek.....	Chatham.....	B. Boroughs..... R. Reed..... Zacheus Boroughs..	24	67
9.	Rock Spring.....	Chatham.....	G. Dismukes..... W. Straughan.....	1	45
10.	Timber Ridge.....	Randolph.....	Elder M. Swaim.... Elder W. Swaim.... S. Lamb.	8	42
11.	Friendship.....	Moore.....	Elder A. Shattuck.. Elder William Dowd William Dowdy....	27	96

No.	Churches.	Counties.	Names of Delegates.	No. Rep.	Total.
12.	Sandy Field.....	Orange.....	Not represented....		30
13.	Brush Creek.....	Randolph.....	A. Moffitt..... S. Moffitt..... Tidance Lane.....	2	73
14.	Mount Gilead.....	Chatham.....	Elder Isaac Kirby... J. Hackney..... Allen Temple.....	2	38
15.	Pleasant Grove....	Chatham.....	William Ragan..... A. Wheeler.....		26
16.	Mount Zion.....	Orange.. ..... (Alamance).	S. Hymer..... D. Patterson..... J. Coble.....		25
17.	Mechanic's Hill....	Moore.....	A. Milton..... J. Dunlap..... Alexander Kennedy.		21
18.	Jamestown.....	Guilford.....	J. Armfield..... J. Brooks.....		
				103	1203

In 1826, this body met at Brush Creek M. H., Randolph county, N. C., on Saturday before the fourth Sunday in October.

Elder William Dowd delivered the introductory sermon. He was also chosen moderator, and Tidance Lane, clerk.

Messengers of correspondence were present from the following associations: from Raleigh, Jonathan Stephenson and William Lightfoot; from Country Line, Elders Robert McKee and John Stadler; from Yadkin, Samuel M'Bride and Richard Jacks; from Abbott's Creek Union, Elder Michael Swaim and Joseph Spergen. A letter, without messengers, was received from Pee Dee.

Elders Harman, Stadler, and Phillips, preached on Sunday.

Brother William Dowd stated that, in pursuance of the divine commission given him in the gospel to teach and

baptize, he had baptized a number of persons, without the bounds of this association, whereby he had injured the feelings of Elder Ashley Swaim. Brother Dowd requested the opinion of this body as to the propriety of his course; after a full and fair investigation of the subject, the association expressed the firm belief that Brother Dowd had acted entirely agreeably to the gospel (order), and bid him God speed.

Query from the church at Rocky River: "Is there any gospel privilege, whereby a man may put away his wife for fornication, and marry another, in her lifetime?"

The association did not answer this query, but appointed Elders Kirby, Swaim, and Dowd, and Brethren Reece and Wilson, to visit that church, "and act as light may arise." As this committee made no report at the next association, we do not know what was done in this case.

Corresponding messengers were appointed to the following associations: to Flat River, Elder H. Harman and Brother Kirby; to Raleigh, Hymer and Andrews; to Country Line, Elders W. Dowd, D. Patterson, and S. Hymer; to Pee Dee, E. Phillips, J. Seawell, and Richardson; to Charleston, E. Crutchfield and P. P. Smith; to Yadkin, Hymer, Dowd, and Crutchfield; to Abbott's Creek Union, Elders Hymer and Dowd.

Query from Fall Creek: "Is it consistent with the spirit of the gospel to fellowship those who may unite with those called Free-Masons, and frequent their lodges, or not? Or shall we correspond with any association that is favorable to such proceedings?"

On motion of Brother Lightfoot, this qu
over until the next association.

Elder Michael Swaim reported that he an
thing had ordained Brother S. Hymer to
gospel ministry.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Bear Creek.....	Chatham.....	Samuel Dowd..... Warren Brooks..... Stephen White.....	1	114
2.	Fall Creek.....	Chatham.....	Eli Lawler..... Bryant Boroughs.... Zach. Boroughs.....		
3.	Friendship.....	Moore.....	Elder William Dowd John Dowdy..... Alick Antry.....		
4.	Mechanic's Hill....	Moore.....	Alex. Kennedy..... Aaron Kennedy.... David M'Crimmon..		
5.	Rocky River.....	Chatham.....	Daniel Hackney.... John W. Poe..... Isham Mann.....	5	113
6.	Brush Creek.....	Randolph.....	Samuel Moffitt..... Aaron Moffitt..... Tidance Lane.....		66
7.	Sandy Creek.....	Randolph.....	William Reece..... William Wilson.....		
8.	Mount Zion.....	Orange.....	Eld. Samuel Hymer. David Patterson.... John Coble.....	8	33
9.	Haw River Mount'n	Chatham.....	L. Durham..... Thomas Workman.. Nathaniel Robertson	1	80
10.	Cane Creek.....	Orange.....	Stephen Justice ... James Daniel..... Enoch Crutchfield..		74
11.	Rock Spring.....	Chatham.....	George Dismukes... Wiley Straughan....		44
12.	Mount Gilead.....	Chatham.....	Elder Isaac Kirby... Allen Temple..... Alston Straughan...		37
13.	May's Chapel.....	Chatham.....	Elder H. Harman... Cato Riddle..... Charles Riddle.....		

In 1827, this body met at Haw River Mountain, Chatham county, N. C., on the 27th day of October. The association sermon was preached by Elder Samuel

Hymer. Elder Isaac Kirby was chosen moderator; N. G. Smith was the regular clerk.

The church at Mount Carmel presented a letter of dismission from the Flat River Association, by her delegates, Thomas Weaver and Grey Huckabee, who were received, and their names enrolled as members of this body.

Messengers of correspondence were present from the following associations: from Country Line, Elders Stephen Chandler and Robert McKee, and Brother George Brooks; from Abbott's Creek Union, Elder M. Swaim and Isaac Beason; from Raleigh, J. Stephenson, and Elder P. W. Dowd; from Flat River, William H. Merritt; from Yadkin, minutes; from Pee Dee, minutes, by Elder William Dowd. Elders William Dowd, Wilder (from Country Line), and N. Richardson, took seats as ministering brethren.

Elders William Dowd, S. Chandler, and P. W. Dowd, preached on Sabbath.

Corresponding messengers were appointed to the following associations: to Flat River, Elder Samuel Hymer, and Brother Grey Huckabee; to Raleigh, Elders Harman and Kirby; to Country Line, Elder S. Hymer, and Brother William Lightfoot; to Pee Dee, Elders Phillips and Seawell; to Yadkin, Elders William H. Merritt and N. Richardson; to Abbott's Creek Union, Elders Harman, Hymer, Richardson, and Brother E. Crutchfield.

The first number of the Baptist Tract Magazine, addressed to this body, was received, and the clerk was directed, in compliance with their request, to send annually a copy of our minutes to the Board of Directors of the Baptist General Tract Society.

The committee of arrangement, to whom was referred the query of last association, relative to Masonry, recom-

mended to the association the following answer, which was unanimously adopted: "We, as Baptists, profess to know nothing correctly about Masonry, therefore we are not prepared to give a definite answer to said query"

At the next meeting of this body, the church at Fall Creek revived this query in the following words: "Is it, or is it not, consistent with the gospel for any member of the Baptist church to join themselves to a people who are called Masons, and frequent their lodges?" To which the following answer was given:

"*Resolved*, That we do not fellowship the practice of any member in our connection joining with or frequenting Mason lodges."

At the present time (A. D. 1859), this query would no doubt be answered in such a way as to leave it discretionary with church members to become Masons or not. There are very few intelligent church-members now, who would make Masonry a test of fellowship. The feelings of those that have prejudices against this time-honored benevolent institution should be respected.

Elders Swaim and Samuel Hymer reported that they had ordained Jesse Seawell and Noah Richardson to the work of the gospel ministry.

The following churches were represented this year:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Bear Creek.....	Chatham.....	Stephen White..... James Hackney.... John Tillman.....		107
2.	Brush Creek.....	Randolph.....	Samuel Moffitt..... Aaron Moffitt..... Jesse Bray.....		60
3.	Cane Creek.....	Orange.....	Stephen Justice.... John Reeves. ... *Enoch Crutchfield.*		80
4.	Fall Creek.....	Chatham.....	John Lawler..... Isaac Teague..... Stephen Scott.....		87

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
5.	Friendship	Moore.....	Elder Eli Phillips... Joseph G. Moore.... Philip Brooks.....	1	85
6.	Haw River Mount'n	Chatham.....	Isaac Durham..... Peter Pickard..... David Robertson....		77
7.	May's Chapel.....	Chatham.....	Elder H. Harman... Vincent Beal..... *William Lightfoot*..	1	75
8.	Mount Gilead.....	Chatham.....	Elder Isaac Kirby.. Allen Temple ..... Mark Bynum.....		35
9.	Mount Zion.....	Orange.....	Eld. Samuel Hymer. David Patterson.... Henry Kivit.....		31
10.	Mechanic's Hill....	Moore.....	David Kennedy.... Samuel Dunlap..... Daniel M'Kimon....	1	20
11.	Mount Carmel.....	Orange.....	*Thomas Weaver*.... Gray Huckabee....		55
12.	Pleasant Grove, (Bell's.)	Chatham.....	Thomas Lambeth.... Willis Ragan..... James Bynum.....	1	26
13.	Rocky River.....	Chatham.....	Henry Dossett..... John W. Poe..... Isham Mann.....	1	108
14.	Rock Spring.....	Chatham.....	Richard Webster,... Willie B. Straughan. Joel Horton.....	2	42
15.	Sandy Creek.....	Randolph.....	William Reece.....		91
16.	Sandy Field.....	Orange.....	*Levi Andrews*..... Henry Andrews....		30
				7	959

The names in *italics* are licensed preachers.

In 1828, this association convened at Mount Gilead M. H., in Chatham county, N. C., commencing on the 25th day of October.

The association sermon was delivered by Elder Hezekiah Harman. Elder Isaac Kirby was elected moderate Brother N. G. Smith was the regular clerk.

Messengers of correspondence were received from the following associations: from Country Line, Thomas D. Armstrong; from Abbott's Creek Union, Elder Michael Swaim and James Polk; from Raleigh, Brother Allen Griffin; from Flat River, Willoughby Hudgins; from Pee Dee, minutes; from Charleston, a packet of minutes; from Mayo, minutes.

Brother John Roberts, of the Flat River Association, accepted a seat as a ministering brother.

Elders Roberts, Hudgins, and Armstrong, preached on the Sabbath; Elder Hymer followed with an exhortation.

On Monday leave of absence was granted to the moderator, and Brother William Lightfoot was appointed moderator *pro tem.*

Elder H. Harman accepted a seat as a ministering brother.

Corresponding messengers were appointed to the following associations: to Flat River, Brethren Isaac Kirby, William H. Merritt, and Gray Huckabee; to Raleigh, Brethren Samuel Hymer and N. G. Smith; to Country Line, S. Hymer and David Patterson; to Pee Dee, H. Harman and Eli Phillips; to Yadkin, N. Richardson and Jesse Seawell; to Abbott's Creek Union, Thomas Weaver, Bryant Boroughs, and Levi Andrews.

Query: "What course should be pursued by the churches when a few of the members stand in opposition to the body in any manner whatever?"

Answer: "We recommend to each church, so situated, to endeavor to obtain disinterested helps; give the matter a fair investigation; and if such members are found wrong deal with them as transgressors."

When there is not a fair prospect for an amicable set-

tlement of difficulties, among themselves, churches should always call in judicious helps from sister churches. In cases where there is likely to be a split or division in a church, they should postpone a decision until *helps* are called in. It is easier for helps to reconcile all, before a decision among themselves, than afterward.

The circular letter, for this year, was written by Brother William Lightfoot.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Bear Creek.....	Chatham.....	Stephen White..... Samuel Dowd..... Nathan McMinis....		103
2.	Brush Creek	Randolph	Samuel Moffitt ..... Aaron Moffitt..... Henry Bray.....		60
3.	Cane Creek.....	Orange	Stephen Justice .... Thomas D, Oldham. *Enoch Crutchfield*...		70
4.	Fall Creek.....	Chatham.....	Zacheus Boroughs.. Bryant Boroughs.... J, Teague.....		34
5.	Friendship	Moore..	Elder Eli Phillips... James Dowdy..... John Phillips.....		70
6.	Haw River Mount'n.	Chatham.....	Isaac Durham..... Thomas Workman.. David Robertson....		81
7.	May's Chapel.....	Chatham.....	*William Lightfoot*.. John Gilmore..... Charles Riddle	4	73
8.	Mount Gilead.....	Chatham	Elder I. Kirby..... Joshua Williams.... Willie Kirby.....		34
9.	Mount Zion	Orange.....	Elder S. Hymer.... David Patterson.... Henry Kivit.....		30
10.	Mechanic's Hill....	Moore	David Kennedy... Thomas Williams... Aaron Kennedy....		17
11.	Mount Carmel.....	Orange.....	Elder W. H. Merritt. Elder Thos. Weaver Gray Huckabee....		52

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
12.	Pleasant Grove....	Chatham.....	Thomas Bell..... Eli Williams..... James Bynum.....		26
13.	Rocky River.....	Chatham.....	Daniel Hackney, sr. William Bray..... Duty Dorsett.....	2	108
14.	Rock Spring.	Chatham.....	Richard Webster... George Harman.... W. B. Straughan...	4	44
15.	Sandy Creek.....	Randolph.....	William Reece.....		91
16.	Sandy Field.....	Orange.....	*Levi Andrews*..... Thomas Floyd..... Henry Andrews....		30

In 1829, this body convened at Lick Creek M. H., in Chatham county, N. C., on the 24th day of October.

Elder H. Harman was chosen moderator, Brother N. G. Smith clerk.

A newly constituted church at Gum Spring M. H. (not far from the New Hope Mountain church which had gone down), was received at this meeting,

Corresponding messengers were present from the following associations: from Country Line, Elders John Stadler and Thomas D. Armstrong, and Brother Thomas W. Graves; from Abbott's Creek Union, Elder William Dowd; from Raleigh, Elder P. W. Dowd; from Pee Dee, Elder John Culpeper.

Elders John Roberts and N. Richardson took seats as ministering brethren.

Elders John Culpeper, John Stadler, and Thomas D. Armstrong, preached on the Sabbath.

The following resolutions were passed:

"1. *Resolved*, That this association recommend to the several churches of which it is composed, to use their best efforts for the promotion and extension of religious knowledge, by encouraging the benevolent institutions of the

day, either by contributing their pecuniary aid, by forming Bible and tract societies, or in any way which they, in their wisdom, may think best calculated to answer the designed purpose.

"2. *Resolved*, That we, as a body, will discontinue, and recommend to the churches and preachers discontinue, the *title* of *reverend* prefixed to a minister's name, and substitute, as a more scriptural appellation, the title of *Elder*.

"3. *Resolved*, That this association concurs with the Savannah River, the Bethel, the Moriah, and the Pee Dee Associations in their disapprobation of the practice of candidates for office, *treating* the electors (voters) with *spirituous liquors*, and will cordially unite with said associations, and other friends of reform, to put down said practice."

Messengers of correspondence were appointed to attend the following associations: To Flat River, Elder William H. Merritt and Gray Huckabee; to Raleigh, Elder Noah Richardson and Brother Lane Hutson; to Country Line, Elder Thomas Weaver and Brother David Patterson; to Pee Dee, Elder Artemas Shattuck and Brother Benjamin Phillips; to Abbott's Creek Union, Elders H. Harmon, Eli Phillips, and Brother N. G. Smith; to Mayo, Brethren Levi Andrews and Lysias Durham.

The circular letter, for this year, was written by Brother Nathaniel G. Smith, on the duty of searching the Scriptures; it speaks favorably of both his head and heart.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Bear Creek.....	Chatham.....	James Hackney.... Nathan McMinis.... Joseph Harman.....	1	102
2.	Brush Creek.....	Randolph.....	Samuel Moffit..... *Lane Hutson*..... Aaron Moffit.....		65

No.	Churches.	Counties.	Names of Delegates.	No. Rep.	Total.
3.	Cane Creek.....	Orange.....	Stephen Justice.... Thomas D. Oldham. *Enoch Crutchfield*..	5	75
4.	Fall Creek.....	Chatham.....	Not represented		34
5.	Friendship	Moore	Elder Art's Shattuck Benjamin Phillips.. Jno. H. Freeman....		60
6.	Haw River Mount'n	Chatham.....	*Lysias Durham*.... Isaac Durham ..... Richard Cates.....		66
7.	May's Chapel.....	Chatham.....	John Gilmore ..... Charles Riddle..... Vincent May		61
8.	Mount Gilead	Chatham.....	Mark Bynum..... Joseph Hackney.... Allen Temple.....	3	34
9.	Mount Zion.....	Orange	David Patterson.... Thomas Aldred.... Eli Coble.....	1	30
10.	Mechanic's Hill....	Moore	Thomas Williams... Ansel Melton..... Daniel McKimon...		17
11.	Mount Carmel....	Orange.	Elder Thos. Weaver. Gray Huckabee.... Ashley Coulter		51
12.	Pleasant Grove..	Chatham.....	John Moore..... Thomas Lambeth .. Eli Williams.....	4	30
13.	Rocky River.....	Chatham.....	Henry Dorsett..... John W. Poe..... Isham Mann.....	1	107
14.	Rock Spring.....	Chatham.....	Willie B. Straughan. Richard Webster.... George Harman....		42
15.	Sandy Creek.....	Randolph	*Nathaniel Norwood*.. William Reece..... Nathaniel York.....		28
16.	Sandy Field.....	Orange.....	*Levi Andrews*..... Henry Andrews.... George Andrews...	3	30
17.	Gum Spring.....	Chatham.....	Elder H. Harman... Isaac Hartsoe.....		25

Names of Licentiates in *italics*.

In 1830, this body met at Love's Creek M. H., Chatham county, N. C., on the 23d day of October. The associational sermon was preached by Elder Noah Richardson. Elder William H. Merritt was chosen moderator. N. G. Smith was the regular clerk.

Messengers of correspondence were present from the following associations: from Country Line, Elders Robert McKee and John Stadler; from Pee Dee, Elder John Culpeper; from Abbott's Creek Union, Elder William Birch; from Flat River, Elders James Ferrel and Willoughby Hudgins; from Charleston, minutes; from Mayo, a letter; from Yadkin, minutes.

Elders Hudgins, T. D. Armstrong, and Stadler, preached on the Sabbath.

On Monday, Elder Samuel Wait, agent for the Baptist State Convention of North Carolina, was invited to and accepted a seat in the association.

A communication was received from a part of the members of the church at Fall Creek, relating to a difficulty in said church. A committee was appointed to examine into the condition of the church, and report to the next association. This difficulty existed for a long time, and caused the almost entire extinction of the church. If a life-picture of a few contentious spirits, that kept up this unholy and God-dishonoring distress in this church could be clearly portrayed, few persons would imitate their example. It is to be hoped that such contentious spirits may never again infest any of the churches of this body.

A serious difficulty existed in the church at Mount Carmel, and a committee was appointed to labor with them, which effected a reconciliation. This association h always been prompt in rendering all necessary aid to t churches in cases of difficulty. She has also treated kin

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Rep.	Total.
1.	Bear Creek.....	Chatham.....	Samuel Dowd..... Warren Brooks..... Stephen White.....	1	114
2.	Fall Creek.....	Chatham.....	Eli Lawler..... Bryant Boroughs.... Zach. Boroughs.....		
3.	Friendship.....	Moore.....	Elder William Dowd John Dowdy..... Alick Antry.....		
4.	Mechanic's Hill....	Moore.....	Alex. Kennedy..... Aaron Kennedy.... David M'Crimmon..		
5.	Rocky River.....	Chatham.....	Daniel Hackney.... John W. Poe..... Isham Mann.....	5	113
6.	Brush Creek.....	Randolph.....	Samuel Moffitt..... Aaron Moffitt..... Tidance Lane.....		66
7.	Sandy Creek.....	Randolph.....	William Reece..... William Wilson.....		
8.	Mount Zion.....	Orange.....	Eld. Samuel Hymer. David Patterson.... John Coble.....	8	33
9.	Haw River Mount'n	Chatham.....	L. Durham..... Thomas Workman.. Nathaniel Robertson	1	80
10.	Cane Creek.....	Orange.....	Stephen Justice ... James Daniel..... Enoch Crutchfield..		74
11.	Rock Spring.....	Chatham.....	George Disinukes... Wiley Straughan....		44
12.	Mount Gilead.....	Chatham.....	Elder Isaac Kirby... Allen Temple..... Alston Straughan...		37
13.	May's Chapel.....	Chatham.....	Elder H. Harman... Cato Riddle..... Charles Riddle.....		

In 1827, this body met at Haw River Mountain, Chatham county, N. C., on the 27th day of October. The association sermon was preached by Elder Samuel

Hymer. Elder Isaac Kirby was chosen moderator; N. G. Smith was the regular clerk.

The church at Mount Carmel presented a letter of dismission from the Flat River Association, by her delegates, Thomas Weaver and Grey Huckabee, who were received, and their names enrolled as members of this body.

Messengers of correspondence were present from the following associations: from Country Line, Elders Stephen Chandler and Robert McKee, and Brother George Brooks; from Abbott's Creek Union, Elder M. Swaim and Isaac Beason; from Raleigh, J. Stephenson, and Elder P. W. Dowd; from Flat River, William H. Merritt; from Yadkin, minutes; from Pee Dee, minutes, by Elder William Dowd. Elders William Dowd, Wilder (from Country Line), and N. Richardson, took seats as ministering brethren.

Elders William Dowd, S. Chandler, and P. W. Dowd, preached on Sabbath.

Corresponding messengers were appointed to the following associations: to Flat River, Elder Samuel Hymer, and Brother Grey Huckabee; to Raleigh, Elders Harman and Kirby; to Country Line, Elder S. Hymer, and Brother William Lightfoot; to Pee Dee, Elders Phillips and Seawell; to Yadkin, Elders William H. Merritt and N. Richardson; to Abbott's Creek Union, Elders Harman, Hymer, Richardson, and Brother E. Crutchfield.

The first number of the Baptist Tract Magazine, addressed to this body, was received, and the clerk was directed, in compliance with their request, to send annually a copy of our minutes to the Board of Directors of the Baptist General Tract Society.

The committee of arrangement, to whom was referred the query of last association, relative to Masonry, recom-

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
11.	Mount Gilead	Chatham	Eld. T. D. Armstrong, Willie Kirby, Mark Bynum	2	37
12.	Mount Zion	Orange (new Alamance)	*Enoch Crutchfield*, David Patterson, John Coble	3	33
13.	Pleasant Grove	Chatham	Thomas Lambeth, Willis Razan, James Bynum		26
14.	Rocky River	Chatham	Henry Dorsett, J. W. Poe, Isham Mann	1	107
15.	Rock Spring	Chatham	Stephen Moore, Richard Webster, P. Straughan	8	53
16.	Sandy Creek	Randolph	William Reece, William Wilson, William Kirkman	2	29
17.	Sandy Field	Orange	*Levi Andrews*, Thomas Lloyd, Green Lloyd		26
				39	850

The names in *italics* were *licentiates*.

There were at this time *seven* ordained and *six* licensed ministers belonging to this association. This is the first year the minutes reported the number of ministers

In 1831, this body met at Antioch M. H., Orange county, N. C., on the 22d day of October. The introductory sermon was delivered by Brother William Hooper, formerly an Episcopal clergyman. Elder William H. Merritt was appointed moderator, and Elder Noah Richardson clerk.

Corresponding messengers were present from the following associations: from Raleigh, Brother John Hill; from Flat River, Elder James Ferrell; from Abbott's Creek Union, Elder Eli Carroll and Philip Snider; from Country Line, Elders Robert McKee and Richard Hensley. Elder William Dowd took a seat as a ministering brother.

Elders William Dowd, Eli Phillips, and Noah Richardson, preached on the Sabbath.

By a resolution of this body, a collection was taken up and $22 15 contributed, to the liquidation of a debt Mrs. L. A. Watts had contracted for the building of the M. H. at Mars Hill, near Hillsborough.

On Monday, Brother William Hooper was invited to and accepted a seat as a ministering brother.

Messengers of correspondence were appointed to the following associations: to Flat River, Elders W. H. Merritt and Thomas Weaver; to Raleigh, Elders T. D. Armstrong and H. Harman; to Country Line, Elder Eli Phillips, David Patterson, and Enoch Crutchfield; to Pee Dee, Elder N. Richardson, and Brother Lane Hutson; to Abbott's Creek Union, Elders T. D. Armstrong, E. Phillips, N. Richardson, and Brother Lane Hutson; to Mayo, Elders T. D. Armstrong and N. Richardson; to Yadkin, Elder Eli Phillips and Brother Levi Andrews; to Charleston, Elders N. Richardson and A. Shattuck. Ministering brethren were appointed to attend section meetings.

The circular letter for this year was written by Elder N. Richardson. His subject was advocating *the disuse of ardent spirits.*

Elder N. Richardson was appointed treasurer of the association.

The following resolution was passed:

"*Resolved*, That this association express a sense of their gratitude for the faithful service of Brother N. G. Smith, as their former clerk, and regret the loss this association will sustain in consequence of his removal to the West."

The association *Resolved*, in future, if any of the churches failed annually to represent themselves, that the association appoint some person to visit them, and learn the cause, and report to the next meeting.

The following churches were represented this year:

No.	Churches.	Counties.	Names of Delegates.	No. Rep.	Total.
1.	Antioch	Orange	Lysias Durham, Thomas Workman, D. Robertson	3	58
2.	Bear Creek	Chatham	Samuel Dowd, James Hackney, John Burke	1	96
3.	Brush Creek	Randolph	John Bray, Eli Bray, Lane Hutson	1	62
4.	Cane Creek	Orange	John Workman, Thomas D. Oldham, Stephen Justice	15	90
5.	Friendship	Moore	Elder Eli Phillips, Elder N. Richardson, Brother B. Phillips		55
6.	Gum Spring	Chatham	Elder H. Harmon, Bro. Isaac Hartsoe		23
7.	May's Chapel	Chatham	John Gilmore, Cato Riddle	5	52
8.	Mount Carmel	Orange	Elder W. H. Merritt, Elder Thos. Weaver, Bro. Gray Huckabee	11	62
9.	Mount Gilead	Chatham	Eld. T. D. Armstrong, Mark Bynum, Howard Ward	8	46
10.	Mount Zion	Orange	David Patterson, Henry Kivit, S. Aldridge		90
11.	Pleasant Grove	Chatham	Willis Ragan, William Ragan, James Bynum	9	36
12.	Rocky River	Chatham	Daniel Hackney, Sr. Daniel Hackney, Jr. William Bridges	17	124
13.	Sandy Field	Orange	*Levi Andrews*, Thomas Lloyd, Guilford Petty	2	30
14.	Rock Spring	Chatham	W. B. Straughan, Stephen Moore	9	90
15.	Fall Creek		Not represented		26
16.	Mechanic's Hill		" "		17
17.	Sandy Creek		" "		29
				82	998

The following resolution was passed:

"*Resolved*, That this association view with decided approbation the proceedings of the Baptist State Convention of North Carolina, and recommend an increasing energy on the part of the churches composing this association for the support of that institution."

In 1832, this body met at Rock Spring M. H., in Chatham county, N. C., on the 27th day of October. Elder Eli Phillips preached the introductory sermon. Elder William H. Merritt was chosen moderator. Elder N. Richardson was the regular clerk.

Corresponding messengers were present from the following associations: from Liberty, Elder William Burch, Joseph Spergen and Davis Roper; from Country Line, Elder Stephen Pleasant; from Flat River, minutes. Elder T. D. Armstrong took a seat as a ministering brother.

The church at Reeves's chapel was received at this meeting.

Elders Stephen Pleasant, William Hooper, and Noah Richardson, preached on the Sabbath.

Messengers of correspondence were appointed to the following associations: to Flat River, Elders William H. Merritt and Thomas Weaver; to Raleigh, Elders T. D. Armstrong and Levi Andrews; to Country Line, Elders William H. Merritt and William Hooper; to Pee Dee, Elders N. Richardson, Eli Phillips, and Brother Lane Hutson; to Liberty, Elders William H. Merritt, E. Phillips, and Levi Andrews, and Brethren David Patterson, Enoch Crutchfield, James Headen, and Spencer Marsh; to Mayo, Elder Artemas Shattuck, and Brethren P. P. Smith and Daniel Marsh; to Yadkin, Elder E. Phillip and Lane Hutson.

The Abbott's Creek Union Association having rejected the messengers of correspondence from this body, in consequence of this association being friendly to missions, they sent ten copies of the minutes of this year to that association, "as an evidence that we yet love them as brethren in Christ."

The Baptist members, churches, and associations, that have encouraged missions, have always been willing to *fellowship* those brethren who opposed them; the non-fellowship has invariably come from the anti-mission party; consequently, the guilt of schism rests upon them, and not upon those that labor for the spread of the gospel at home and in foreign lands.

In consequence of the death of Elder Harman, the following resolution was passed:

"*Resolved*, That this association feel deeply impressed with a sense of the loss we have sustained by the death of our esteemed and beloved brother, Elder Hezekiah Harman, whose ministerial labors have been abundantly blessed, but thank God for the cheering belief we enjoy that his soul is freed from all tribulation, and is attributing praises to the Father, the Word, and the Holy Ghost, in the celestial mansions of everlasting bliss."

During this associational year, Elder E. Phillips baptized 74 persons; Elder T. D. Armstrong, 140; Elder T. Weaver, 2; Elder William H. Merritt, 100; Elder A. Shattuck, 8; and Elder N. Richardson, 204.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total
1.	Antioch	Orange	Isaac Durham, Lindsey Edwards, Caleb Lindsey	25	80
2.	Bear Creek	Chatham	*Samuel Dunlap*, John Nalls, John Dowd	48	*48
3.	Brush Creek	Randolph	John D. Brown, Henry Bray, Samuel Moffitt	13	70
4.	Cane Creek	Orange	Thomas D. Oldham, Stephen Justice, Joel Parish	33	120
5.	Gum Spring	Chatham	Isaac Hartsoe, David Poe	21	39
6.	Friendship	Moore	Elder E. Phillips, Elder Art. Shattuck, James Dowdy		47
7.	May's Chapel	Chatham	William White, William Roe, Samuel Gilmore	33	85
8.	Mount Carmel	Orange	Elder Wm. Hooper, Elder W. H. Merritt, Elder Thos. Weaver.		52
9.	Mount Gilead	Chatham	Joshua Williams, Willie Kirby, Ambrose Fooshee	5	54
10.	Mount Zion	Orange	Enoch Crutchfield, D. Patterson, H. Kivit	13	43
11.	Pleasant Grove	Chatham	Thomas Lambeth, James Bynum		36
12.	Rocky River	Chatham	Solomon Dorsett, Duty Dorsett, Malthus D. Freeman	15	136
13.	Sandy Field	Orange	Elder Levi Andrews, Sidney Lloyd, George Andrews		24
14.	Rock Spring	Chatham	W. B. Straughan, Elisha H. Straughan, Stephen Moore	42	98
15.	Fall Creek	Chatham	Z. Boroughs, John Davis, Adams Brewer	13	35

* Seven [illegible] members dismissed to join Reave's Chapel.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
16.	Mechanic's Hill....	Moore.....	David Kennedy ... *Conner Dowd*..... William Deaton	7	21
17.	Sandy Creek.....	Randolph.....	William Reece..... John Kivit..... William Wilson....	14	43
18.	Reave's Chapel....	Chatham.....	Spencer Marsh..... James Headen..... Warren Brooks.....		79
				282	1113

The circular letter for this year was written by Elder William Hooper. His subject was, "The duty of promoting Missions." It is an able document, and came at a very seasonable time, and no doubt did much good.

In 1833, this body met at Fall Creek M. H., Chatham county, N. C., on the 26th day of October. The introductory sermon was delivered by George W. Purefoy. Elder Eli Phillips was chosen moderator.

The church at Emmaus M. H. was received at this meeting, and also the church at Love's Creek M. H.

Messengers of correspondence were present from the following associations: from Liberty, Isaac Beason; from Pee Dee, Jacob Page and Levi Deaton; from Yadkin, *Isaac Cooker;* from Country Line, Elder Robert McKee and Brethren John Russel and James Smith; from Raleigh, minutes, by George W. Purefoy, who at that time belonged to and was clerk of that association. Minutes were received from the Flat River Association. An invitation was extended to ministering brethren to take seats in the association. Lane Hutson and George W. Purefoy accepted the invitation.

Elders William Hooper, Stephen Pleasant, and N. Richardson, by appointment of the association, preached on the Sabbath.

Corresponding messengers were appointed to the following associations: to Flat River, Elders W. H. Merritt and Thomas Weaver; to Raleigh, Elisha Burns and Spencer Marsh; to Country Line, David Patterson, W. Rider, and *Enoch Crutchfield;* to Pee Dee, Elder N. Richardson, W. White, and J. Thompson; to Liberty, *Malthus D. Freeman, J. Brooks,* and H. H. Hatch; to Yadkin, Elders Phillips and Richardson.

The following preamble and resolution were passed:

"*Whereas,* Elder Stephen Pleasant, who was a member of Ebenezer Church, of the Country Line Association, has been excluded from that church, as the minutes of that association state, for disorderly conduct: *And whereas,* one of the churches of this association, viz., Cane Creek, has received said Pleasant into that church, from a belief (as they state in their letter to the association, after hearing an investigation of the matter) that he was disowned by that church, not for any immoral conduct, but for being friendly to the benevolent institutions of the day:

"*Resolved, therefore,* That this association advise these two churches to get helps from other sister-churches, and meet in conference on this matter, and endeavor to adjust the difference, so that brotherly love may continue, not only between them as churches, but likewise between the associations."

In compliance with the above resolution, "the church at Cane Creek got helps, viz.: of her own members, John Reeves, James Marrow, Thomas D. Oldham, and Thomas Hunter; from Mount Carmel, Elder William Hooper; from the Raleigh Association, George W. Purefoy; from the Flat River Association, Elder Jas. King, and Brother Thomas Halleburton; and Elder John G. Mills, of the Roanoke Association; all of whom went to Ebenezer

Church for the purpose of settling the difficulty, but the Ebenezer Church refused to receive or hear them touching that matter, but contended they would abide by their own decision that they had already made."

When the corresponding messengers from this body presented themselves at the Country Line Association, they were rejected: "1. Because the Sandy Creek Association was friendly to all the religious and benevo'ent institutions of the day. 2. Because we [the S. C. A.] had received Brother Stephen Pleasant as a preacher among us."

But for Elder James Osbourn, of Baltimore, who visited the Country Line Association, and poisoned their minds against benevolent institutions, there would have been, we presume, none of this trouble. Through his influence, a resolution, as follows, was passed by that association just before Elder Pleasant, who opposed it, was excommunicated:

"*On motion, resolved*, That this association disapprobate all the societies of the day, namely: Bible societies, temperance societies, tract societies, Sunday-school societies, missionary societies, Baptist convention, religious newspapers," &c.

This resolution was passed at Deep Creek M. H., 1832.

Previous to this, for a number of years, Elders John Stadler, Robert M'Kee, R. Hensley, and J. Wilder, who became leaders in the anti-mission ranks of the Country Line Association, were in attendance at the Sandy Creek Association when *resolutions in favor of missionary, tract, and other societies*, were passed, and *public collections* taken in their behalf, but not one word of dissent, until Osbourn procured the passage of the resolution just referred to, was uttered by them. On the Sabbath, both Elder M'Kee

and Elder Stadler preached, with Elder R. T. Daniel, the prince of missionaries, who at the same time was agent for the Missionary Society of North Carolina.*

That the church at Cane Creek did right in receiving Elder S. Pleasant, and continuing him as their pastor, must be evident to every unprejudiced mind. He had undergone no change, he was guilty of no immoral act, was charged with none, and held the same gospel principles that he came into the church with. The Ebenezer Church had evidently changed, and departed from principles that it previously held, while Elder Pleasant remained as he was before; for proof of this, see the 5th chapter of this volume. In 1825 a contribution was sent up to "the North Carolina Missionary Society," from the *Ebenezer Church.* See "minutes of the North Carolina Missionary Society," where the receipt of the money is acknowledged.

At this session, the association passed a *resolution* approving of itinerant preaching in its bounds.

Agreeably to the request of this body, the churches sent up delegates to Reave's Chapel, on Saturday before the second Lord's day in December, 1833. A board of managers was appointed. Elders S. Pleasant, E. Phillips, G. W. Purefoy, and N. Richardson, were appointed to ride, each three months in the bounds of this association.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch.....	Orange.....	Isaac Durham..... Samuel Baldwin.... William Glossan....	18	97
2.	Brush Creek.....	Randolph.....	Samuel Moffitt..... Gera Lane..... Robert Stinson.....		

* See minutes of this body for 1825, and years both preceding and following, in this volume.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
3.	Cane Creek.....	Orange.....	Stephen Justice.... Thomas D. Oldham. John Reeves.....	15	130
4.	Gum Spring.....	Chatham.....	David Poe..... Hardy Lasater.....	5	42
5.	Friendship.....	Moore.....	John D. Phillips.... Leazar Seawell..... J. Stafford.....	59	111
6.	May's Chapel.....	Chatham.....	William White..... John Steadman..... Elisha Burns.....	17	92
7.	Mount Zion.....	Orange.....	*Enoch Crutchfield*... Eli Coble..... David Patterson....	2	45
8.	Pleasant Grove....	Chatham.....	William Ragan..... James G. Brewer...		37
9.	Rocky River.....	Chatham.....	William H. Bridges. Henry Dorsett..... *M. D. Freeman*.....	24	92*
10.	Sandy Field.....	Orange.....	Elder Levi Andrews H. Andrews..... A. Hunter	19	49
11.	Rock Spring.....	Chatham.....	Willie B. Straughan. Elisha H. Straughan Charles S. Fooshee.	4	63
12.	Fall Creek.....	Chatham.....	John Davies ..... Adkin Henry ..... W. H. Harper.....	9	46
13.	Mechanic's Hill....	Moore.....	David Kennedy..... Matt. Deaton..... Conner Dowd.....	5	28
14.	Sandy Creek.....	Randolph.....	William Wilson.... John Kivit..... William Reece.....	2	60
15.	Reave's Chapel....	Chatham.....	John Thompson.... J. Watson..... Spencer Marsh.....	48	111
16.	Mount Carmel.....	Orange.....	Elders W. H. Merritt William Hooper.... Thomas Weaver....	10	60
17.	Bear Creek.....	Chatham.....	Samuel Dowd..... Jos. Harman..... Aaron Womble.....	10	56

* Sixty-five were dismissed to form Love's Creek Church.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
18.	Emmaus	Chatham.....	Richard Webster... Simon Webster..... Stephen Moore.....		32
19.	Love's Creek.....	Chatham.....	John Smith..... A. P. Adcock..... George W. Gee.....		63
20.	Mount Gilead.....	Chatham.....	Not represented....		54
				247	1324

This body convened in 1834 at Sandy Creek M. H., Randolph county, N. C, on the 25th day of October. Elder Noah Richardson preached the association sermon. Elder Eli Phillips was chosen moderator; Elder N. Richardson was the regular clerk.

Bethlehem and Lick Creek, newly-constituted churches, were received at this meeting.

Corresponding messengers were present from the following associations: from Liberty, Elder Eli Carrol, Joseph Spergen, and Isaac Beason; from Raleigh Brother Henry Williams; from Pee Dee, Jacob Page; from Flat River, Elders Durham Hall, and William E. Oakley; from Beulah, John Stamps.

Elder Stephen Pleasant accepted a seat as a ministering brother.

As many were tenting on the ground, services on the Sabbath commenced at nine o'clock. Brother Hawley, agent for the American Tract Society, and Elders Stephen Pleasant, N. Richardson, and Eli Phillips, preached.

On Monday, Brother Hawley was invited to, and accepted a seat in the association.

Messengers of correspondence were appointed to the following associations: to Flat River, T. D. Oldham, James Crutchfield, George Andrews, and *Enoch Crutch-*

field; to Raleigh, Elders Thomas Weaver and Levi Andrews; to Pee Dee, Elder William H. Merritt, M. D. Freeman, William Wilson, ——— Wright; to Liberty, *Enoch Crutchfield*, William Wilson, and David Patterson; to Yadkin, Elder Eli Phillips, and L. Hutson; to Beulah, Elders William H. Merritt, Eli Phillips, Noah Richardson, and Brethren *Malthus D. Freeman*, T. D. Oldham, William H. Bridges, and Stephen Moore.

The association agreed to dispense with section meetings, and advised the churches in each section to hold a camp-meeting annually. This advice was complied with by nearly or quite all of the four sections into which the association was divided. At these camp-meetings, many were savingly converted.

The board of the itinerancy reported that Brother S. Pleasant performed three months' labor; George W. Purefoy, two months; Eli Phillips, forty-five days; and N. Richardson, ten days.

The churches were advised to appoint one member from each church, to constitute an itinerant board for the ensuing year.

Query from Reave's Chapel Church: "Is it agreeable with the spirit of the gospel to retain a brother in fellowship who publicly vends spirituous liquors, under any circumstances?"

Answer: "If the brethren of that church mean the making and vending of ardent spirits as a merchandise, for gain, we think it is inconsistent with the gospel to retain such a brother in fellowship."

The correctness of this answer will be admitted by all reflecting minds that are familiar with the Scriptures.

The following preamble and resolutions were passed:

"*Whereas*, in our opinion, Sabbath schools are a powerful means of promoting the cause of morals and religion,

and are destined under God, to be instrumental in extending the Redeemer's kingdom.

"*Resolved, therefore,* That this association feel thankful to Almighty God, that so much has been done in this cause by the American Sunday School, the past year, to promote this institution in this state, and that we earnestly request the continuation of their operation.

"*Resolved, also,* That this association recommend to all the churches composing it, to do all they can, by their prayers and coöperation, to promote Sabbath schools."

The circular letter, for this year, was prepared by Elder Noah Richardson.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch	Orange	Isaac Durham, Lindsey Edwards, Samuel Baldwin	24	*94
2.	Brush Creek	Randolph	Lane Hutson, Samuel Moffitt, Gera Lane	4	62
3.	Cane Creek	Orange	James Marrow, James Crutchfield, Thomas D. Oldham.	6	136
4.	Gum Spring	Chatham	Hezekiah Harman, L. Copeland	4	46
5.	Friendship	Moore	L. Sowell, M. Phillips, Elder A. Shattuck	18	†72
6.	Reave's Chapel	Chatham	Warren Brooks, B. Brantly, Richard Johnson	13	118
7.	May's Chapel	Chatham	William T. Burns, John Fooshee, N. R. Bryan	5	95
8.	Mount Zion	Orange	*Enoch Crutchfield*, H. Kivit, David Patterson	4	49

* Thirty-nine were dismissed by letter to form a new church at Lick Creek.
† Forty-nine were dismissed to form a new church at Bethlehem.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
9.	Rocky River.....	Chatham.....	William H. Bridges. Henry Dorsett..... *M. D. Freeman*.....		51
10.	Sandy Field.....	Orange	Elder Levi Andrews George Andrews... Aaron Tripp.....	4	54
11.	Rock Spring.....	Chatham	George Harman.... Ransom C. Poe.....	7	63
12.	Mechanic's Hill....	Moore	D. McCrimmon..... M. Deaton..... M. Williamson	3	31
13.	Fall Creek..... .	Chatham.....	Zacheus Boroughs . J. Boroughs ..... Alston Jones	8	39
14.	Sandy Creek.....	Randolph	*William Wilson*... John Kivit..... William Reece.....	1	59
15.	Mount Carmel.....	Orange	Elders Wm. Hooper W. H. Merritt..... Thomas Weaver		42
16.	Bear Creek.....	Chatham.....	John Dowd ..... Willis Phillips..... Atlas J. Gilbert	9	67
17.	Emmaus.....	Chatham.....	Thomas Clark ..... S. H. Webster..... Stephen Moore.....	3	34
18.	Love's Creek.....	Chatham.....	Solomon Dorsett... Duty Dorsett..... Daniel Hackney....		59
19.	Mount Gilead.	Chatham.....	Allen Temple..... William George....	12	46
20.	Bethlehem	Moore	William Barrott.... Joseph G. Moore... Joel Seliven		49
21.	Lick Creek.....	Chatham.....	J. Johnson..... William Glosson... N. Robertson		39
22.	Pleasant Grove....	Chatham.....	Not represented.....		37
				128	1343

In 1835, this body convened at Emmaus M. H., Chatham county, N. C., on the 24th October.

The association sermon was delivered by Elder William H. Merritt.

Elder Eli Phillips was chosen moderator.

The newly constituted church, at Mineral Spring, was received at this meeting.

Corresponding messengers were present from the following associations; from Liberty, James Evans; from Pee Dee, Elder John Culpeper, sen.; from Beulah and Fla River, minutes.

Ministering brethren, Elder Luther Rice and Brother F. Hawley were invited to and accepted seats.

On the Sabbath, services (as many were tenting on the ground) commenced at 9 o'clock. Elders John Culpeper, William Hooper, Luther Rice, and Noah Richardson, preached.

The circular letter, for this year, was written by Elder William Hooper. His subject was "Covetousness."

Corresponding messengers were sent to the following associations: to Flat River, Elder Thomas Weaver and Thomas D. Oldham; to Raleigh, Elder Levi Andrews and Allen Temple; to Pee Dee, Elders William H. Merritt and Eli Phillips; to Liberty, Elder Enoch Crutchfield, William Reece, and David Patterson; to Beulah, Elders William Hooper, William H. Merritt, Levi Andrews and Malthus D. Freeman; to Yadkin, M. D. Freeman, and Lane Hutson.

The exclusion of Randolph Mabry, by the Cane Creek Church, for disorderly conduct, was published in the minutes for this year. He had been advertised before this as an excommunicated minister, but had been restored.

The following preambles and resolutions were adopted:

"1. *Whereas*, we believe it inconsistent with the spirit of the Gospel of Christ, for a Christian to buy and sell negroes, for the purpose of speculation or merchandise, for gain:

"*Resolved, therefore,* That this association advise the churches of which it is composed, to exclude members who will not abandon the practice, after the first and second admonition."

"2. *Whereas,* We are of opinion that it will give more system, certainty, and weight to the contributions from the churches to the B. S. Convention:

"*Resolved, therefore, by this Association,* That the several churches composing it be advised to forward their contributions, intended for the convention, by their messengers to the association, stating the sum contributed, and naming their delegates to the convention, and that their several moneys, with a statement of the delegates to the convention, be forwarded in one general letter, by a minister of this association, to the convention

"*Resolved,* That Saturday before the second Sabbath in December next, be observed by all the members of the several churches composing this association, as a day of fasting and prayer, for a revival of religion in this association, and generally throughout the world."

The ordained ministers belonging to this association at this time were Elders William Hooper, W. H. Merritt, Thomas Weaver, Eli Phillips, Artemas Shattuck, Levi Andrews, Enoch Crutchfield, Malthus D. Freeman and Noah Richardson, and about seven licentiates.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch	Orange	Samuel Baldwin, Isaac Durham, Lindsey Edwards		92
2.	Brush Creek	Randolph	*Lane Hutson*, Samuel Moffitt, Gera Lane	5	64
3.	Cane Creek	Orange	James Marrow, James Crutchfield, Thomas D. Oldham	8	83

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
4.	Gum Spring.....	Chatham	Hardy Lasater..... Edmund Walden...	2	41
5.	Friendship	Moore	John D. Phillips.... Jesse Stafford..... L. Q. Sowell	6	79
6.	Reave's Chapel....	Chatham	John Watson..... Andrew Headen... Aaron Emerson....	10	*90
7.	May's Chapel... ..	Chatham.....	John Fooshee..... William White.... William Roe.....	25	108
8.	Mount Zion	Orange.....	Elder E. Crutchfield H. Kivit..... David Patterson....	1	39
9.	Rocky River	Chatham.....	Henry Dorset..... William H. Bridges.		52
10.	Sandy Field.... ..	Orange.....	Elder Levi Andrews Thomas Lloyd..... Ruffin Andrews	1	53
11.	Rock Spring.....	Chatham.....	Geo. W. Thompson.. Willie B. Straughan. Henry Hatch.....	3	63
12.	Mechanic's Hill....	Moore	David Kennedy.... *Conner Dowd* ..... T. Williams.....	2	33
13.	Fall Creek.....	Chatham.....	Z. Boroughs ..... John Boroughs..... William Harper	1	41
14.	Sandy Creek.....	Bandolph	John Kivit ..... Jesse Scotten..... William Reece.....		
15.	Mount Carmel.....	Orange	Elders Wm. Hooper William H. Merritt. Thomas Weaver....		42
16.	Bear Creek.....	Chatham.....	Willis Coggin..... A. Womble..... Joseph Harman....	9	67
17.	Emmaus	Chatham.....	Stephen Moore..... R. Webster..... S. F. Webster.....		30
18.	Love's Creek.....	Chatham.....	William Bray..... R. Roson..... Hackney Smith....		5

* Dismissed 35 to form a new church at Mineral Spring.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
19.	Mount Gilead	Chatham.....	Allen Temple..... John Hammock .... Mark Bynum.....		43
20.	Bethlehem	Moore	James Dowdy..... Leonard Lawhorn...	9	57
21.	Lick Creek.....	Chatham.....	Nath. Robertson ... Bird Gean..... Harlan Beaver.....	3	41
22.	Pleasant Grove.. .	Chatham.....	William Ragan..... James Q. Brewer...	1	28
23.	Mineral Spring....	Chatham.....	Samuel Dowd..... William Culberson.. W. Brooks.....	1	28
				87	1227

In 1836, this body met at Mount Gilead M. H., Chatham county, N. C., on the 22d of October.

The introductory sermon was delivered by Elder Levi Andrews.

Appointed Elder Eli Phillips moderator; Elder Noah Richardson was its clerk.

Messengers of correspondence were present from the following associations: from Beulah, John Redding; from Liberty, James Evans; from Raleigh, Elder George W. Purefoy. Elders James Dennis, J. Culpeper, sen., and H. A. Wilcox, from Providence, Rhode Island, agent for the A. B. Home Mission Society, were invited to and accepted seats in the association.

Elders James Dennis, of the Raleigh Association, W. H. Wilcox, and N. Richardson, preached on the Sabbath.

As the brother appointed to write the circular letter for this year failed to prepare one, the tract called the Circular Letter of the Hudson River Association, on the subject of close communion, was, by order of the association, attached to the minutes.

A committee, consisting of Elders Dennis, Wilcox,

Merritt, and Crutchfield, and Brother William White, was appointed to inquire and report the cause of the present low state of religion in the churches. They made the following exceedingly interesting report:

I. THE CAUSES.

1. We think that pride, arising from worldly prosperity. 2. A conformity to the world, its fashions, and customs. 3. The neglect of secret prayer, self-examination, and personal holiness. 4. The neglect of family prayer, and training up of our children in the nurture and admonition of the Lord. 5. The omission of keeping the Sabbath Day holy, and suffering our children and domestics to violate the holy command. 6. We think that the making, *using, and vending* of *ardent spirits*, is a bane to the life of religion, both in the soul of the individual and the community. 7. The neglect of the Bible, and attending on the administration of the word of life.

II. THE REMEDIES—ABRIDGED.

1. Self-examination. 2. Faithful discharge of secret prayer. 3. "Be not conformed to this world, but be ye transformed," &c. 4. Faithful discharge of *family prayer*. 5. Strict observance of the Sabbath. 6. Quitting making, using, or vending ardent spirits. 7. The faithful and prayerful reading of God's word.

Messengers of correspondence were appointed to the following associations: to Flat River, Elders Merritt and Weaver; to Raleigh, Elder L. Andrews and Brother Allen Temple; to Pee Dee, Elders Merritt and Richardson, and Brother Stephen Moore; to Liberty, Elders Crutchfield, Phillips, and Freeman, and Brother David Patterson; to

Beulah, Elders Hooper, Crutchfield, and Freeman; to Yadkin, Brethren John Hutson, Henry Dorsett, and *William Wilson.*

A letter of dismission was granted to Cane Creek Church to join the Beulah Association.

While the association was in session, intelligence of the death of Elder Luther Rice was received. The association, in a lengthy preamble and resolutions, expressed the high esteem they had for him as a Christian and a minister of the gospel, and the great veneration which they had for his character, and the heartfelt satisfaction with which they had witnessed his self-denying and arduous labors.

Elder Luther Rice was one of the most talented, laborious, and self-sacrificing ministers that ever lived. He was a man of fine personal appearance—was large, tall, well-proportioned, florid, and of fair complexion, round face, dark hair, and exceedingly expressive black eyes. He lived for God and his church; his time and means were all spent for the cause of Christ. Elder Rice, in connection with Elder Adoniram Judson, went to Burmah as *Pedo-baptist* missionaries, though they sailed in different vessels. Each spent his time, during the voyage, investigating the mode and subjects of baptism. They commenced this investigation to prepare themselves to be able to meet the Baptist missionaries that were already on the ground to which they were going. The investigation resulted in a complete change of sentiment. When they met in Burmah, to their mutual surprise, they found that each had become a Baptist in sentiment during the voyage! They were at a great loss what to do; they could not act in connection with the board that sent them out; if they became Baptists they would be without any means of sup-

port, for the Baptists of the United States had no foreign mission operations. They finally agreed to obey God in the ordinance of baptism, regardless of consequences. They were both baptized. Elder Judson remained in Burmah, Elder Rice returned to the United States, and visited the Baptist churches and associations. They immediately raised funds to keep Brother Judson in the foreign mission field. As soon as the missionary spirit was sufficiently alive, Elder Rice set to work to found a Baptist college. The Columbian College, at Washington city, is the fruit of his self-sacrificing life. *This college, and American foreign missions,* with their glorious results, constitute his MONUMENT.

In view of the fact that so few young men were entering the ministry, to supply the places of those that must shortly leave their work, and enter into rest, the association passed the following resolutions:

"1. *Therefore, Resolved,* That we observe the first Monday in March as a day of humiliation, fasting, and prayer to Almighty God, that he would send forth more laborers into his harvest.

"2. *Resolved, furthermore,* That we observe the first Monday in April as a day of humiliation, fasting, and prayer to the Lord, for a revival of religion among our churches, and throughout all Christendom."

Resolutions were passed welcoming Elder Wilcox, agent of the American Baptist Home Mission Society, and urging the churches to give said society a liberal support. Business was suspended, and a collection taken among the delegates, in behalf of that society, amounting to $23.

The committee to receive contributions for the Baptist S. Convention, reported as follows: Received from M. A. Phillips, 50 cents; from Mount Zion church, $10; from

Fall Creek, $5; from Bear Creek, $5; from Bethlehem, $6 20; from Mineral Spring, $4 10; from Solomon Dorsett, 50 cents; from J. Williams, 50 cents; from A. Headen, $1 50; from Elder Thomas Weaver, 50 cents; from J. Freeman, $1; from Elder William H. Merritt, $100 for Judson's translation of the Bible in Burmah, and for home missions and education, $5 each. All of which was paid to Elder M. D. Freeman, to take to the Baptist State Convention.

The brethren and friends camped upon the ground at this meeting. The association, by a resolution, requested the ministers to attend a camp meeting the next fall, at this place.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Rep.*	*Total*
1.	Antioch	Orange	John Durham, Isaac Durham, Lindsey Edwards		85
2.	Brush Creek	Randolph	John Hutson, Gera Lane, Robert Stinson		63
3.	Cane Creek	Orange	James Morrow, Thomas D. Oldham, James Crutchfield	3	83
4.	Gum Spring	Chatham	Isaac Hartsoe, Zachariah Harman		36
5.	Friendship	Moore	John Phillips, E. Q. Sowell, Mark A. Phillips	6	84
6.	Reave's Chapel	Chatham	James Freeman, John Burke, Terrell Brooks		83
7.	May's Chapel	Chatham	William White, John Fooshee, Vincent May	1	139
8.	Mount Zion	Orange	Elder E. Crutchfield, Henry Kivit, David Patterson		39
9.	Rocky River	Chatham	Henry Dorsett, Marsh Dorsett		51

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
10.	Sandy Field	Orange	Elder Levi Andrews. Aaron Tripp. George Andrews	1	54
11.	Rock Spring	Chatham	Geo. W. Thompson. C. C. Straughan. E. Poe	3	57
12.	Mechanic's Hill	Moore	*Conner Dowd.* M. Deaton. M. Williams	1	33
13.	Fall Creek	Chatham	William Harper. John Boroughs. John Davis		41
14.	Sandy Creek	Randolph	John Kivit. William Wilson		
15.	Mount Carmel	Orange	Elders Wm. Hooper. W. H. Merritt. Thomas Weaver		44
16.	Bear Creek	Chatham	John Dowd. A. Womble. Willis Phillips		64
17.	Emmaus	Chatham	Richard Webster. S. F. Webster. Stephen Moore	1	30
18.	Love's Creek	Chatham	Solomon Dorsett. Uriah Hinson. William Smith		48
19.	Mount Gilead	Chatham	Joshua Williams. Allen Temple. John Hammock.		40
20.	Bethlehem	Moore	William Barrott. Jesse Sowell. William Phillips	6	60
21.	Lick Creek	Chatham,	Jesse Johnson. William Glosson. Samuel Lewis	1	37
22.	Pleasant Grove	Chatham	James Q. Brewer. William Ragan		30
23.	Mineral Spring	Chatham	Allen D. Jones. John Gee. William Blackman		40
				24	1216

This body met in 1837 at Mineral Spring M. H., Chatham county, N. C., on the 21st day of October.

The introductory sermon was delivered by Elder Enoch Crutchfield. Elder Eli Phillips was chosen moderator.

Messengers of correspondence were present from the following associations: from Pee Dee, Elder John Culpeper, Sen., and A. Leach; from Raleigh, Brethren Henry Williams and Marmaduke Williams; from Beulah, Elder Stephen Pleasant and T D. Oldham; from Liberty, Jas. Evans; from Yadkin, Elder W. Swanson.

Elders S. Pleasant and N. Richardson preached on Sabbath.

The committee appointed to receive funds for the Baptist State Convention, reported that $10 from Elder W. H. Merritt, and $11 60, from public collection on Sabbath, were received.

Corresponding messengers were appointed to the following associations: to Flat River, Elders Merritt and Weaver, and Brother William Barbee; to Raleigh, Elder Eli Phillips, John Fooshee, and William White; to Beulah, Elders W. H. Merritt, M. D. Freeman, and Brother David Patterson; to Pee Dee, Elders Richardson, Phillips, and Shattuck; to Liberty, Elders Freeman, Crutchfield, and Brother *William Wilson;* to Yadkin, Freeman, Wilson, and Crutchfield.

Petitions from P. P. Smith and F. A. Demmings, who had been excommunicated by the church at Reave's Chapel, were received, requesting the association to send an advisory committee to said church, to examine into the proceedings in their cases, and labor for a reconciliation. The association complied with their request. The committee attended, and after hearing a statement of the cases, they unanimously approved of the conduct of the church in their exclusion.

The association, by a resolution, *cordially approved* of the organization of the American and Foreign Bible Society, in April, 1836, and further said: "We should exert ourselves, as necessity may require, to give the Bible, *properly translated*, to the whole human family."

The Christian world is indebted to the Baptist, for *religious liberty.** To them is the credit due, for the first grand and praiseworthy effort to give a *faithful and true translation of the Scriptures in all languages.*

The churches of this body were advised "to pay more attention to Sabbath-schools and temperance societies."

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch.....	Orange.....	Samuel Baldwin.... Isaac Durham..... Lindsey Edwards...		78
2.	Brush Creek.....	Randolph.....	Abram Lane..... Samuel Moffitt..... John Hutson.....	1	59
3.	Bear Creek.....	Chatham.....	Willis Coggin..... Zacheus Boroughs.. A. Womble.....	2	73
4.	Bethlehem.....	Moore.....	James Dowdy..... Leonard Lawhorn... D. Bryant.....	8	76
5.	Emmaus	Chatham.....	Thomas Clark ..... Albert Webster.....		30
6.	Friendship	Moore..	John D. Phillips.... M. A. Phillips... .. Jas. Mather.....	3	79
7.	Fall Creek.....	Cha.ham.....	Bryant Boroughs.... A. Jones..... Micajah Griffin.....		27
8.	Gum Spring.....	Chatham.....	Hardy Lasater..... William Thomas....	1	38
9.	Lick Creek.....	Chatham.....	William Jean ..... William Robertson..	1	38

* See "Struggles and Triumphs of Religious Liberty," by Edmund B. Underhill, Esq. London.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
10.	Love's Creek....	Chatham.....	Duty Dorsett..... George W. Gee.... Uriah Hinson.....	1	45
11.	May's Chapel....	Chatham.....	William White..... John Fooshee..... John Gilmore.....	2	117
12.	Mount Zion.....	Orange.....	Henry Kivit..... David Patterson.... Elder E. Crutchfield.		36
13.	Mechanic's Hill..	Moore.....	*Connor Dowd*..... D. M'Crimmon..... M. Williams.....		31
14.	Mount Carmel...	Orange.....	Elders W. H. Merritt Thomas Weaver.... Bro. William Barbee		45
15.	Mount Gilead....	Chatham.....	Mark Bynum..... James Brown..... Robert Hackney....	4	46
16.	Mineral Spring..	Chatham.....	Atlas Dowd..... Warren Brooks..... A. H. Lawhorn.....		40
17.	Pleasant Grove..	Chatham.....	William Ragan..... Ensley Counsil.....	1	28
18.	Reave's Chapel..	Chatham.....	Andrew Headen.... J. Sellars..... S. Ellis.....		68
19.	Rocky River.....	Chatham.....	Henry Dorsett..... D. Johnson..... William H. Bridges.		47
20.	Rock Spring.....	Chatham.....	G. W. Thompson... Stephen Moore..... W. B. Straughan....		60
21.	Sandy Creek.....	Randolph.....	William Wilson.... John Kivit..... William Reece.....		20
22.	Sandy Field.....	Orange..	Thomas Lloyd..... Elder Levi Andrews A. Andrews..		53
				24	1123

In 1838, this association met at Moon's Chapel, in Randolph county, N. C., on the Saturday before the fourth Lord's day in October.

Elder Samuel Wait, president of Wake Forest Institute, delivered the introductory sermon. Elder William H. Merritt was chosen moderator. Elder Artemas Shattuck was invited to, and accepted a seat in the association.

Messengers of correspondence were present from the following associations: Elders Eli Carroll and Benj. Lanier, and Brother D. Hofman, from Liberty; Elder Samuel Wait and Brother William Haul, from Pee Dee; T. D. Oldham and James Crutchfield, from Beulah; Samuel P. Norris, from Raleigh; Elder Richard Jacks, from Yadkin.

Elders R. Jacks, S. Wait, and N. Richardson, preached on Sabbath.

The committee to receive funds for the Baptist State Convention, reported as follows:

Public collection on Sabbath	$15 68½
Mount Zion Church	10 00
Elder William H. Merritt	10 00
Total	$35 68½

Elders W. H. Merritt, M. D. Freeman, and Brother Augustus W. Bynum, were appointed delegates to the Baptist State Convention.

Resolutions were passed recommending Wake Forest Institute to the contributions and prayers, and the *Recorder* and *Watchman* to the patronage of the churches of this body.

The articles of faith, as adopted in 1816, were republished.

The circular letter for this year was furnished by Elder M. D. Freeman.

Messengers of correspondence were appointed to the following associations: to Flat River, Elder Weaver, Samuel Baldwin, Lindsey Edwards, and Anderson Jean; to Raleigh, Elders Phillips, Richardson, and Levi Andrews; to Beulah, Elders Merritt and Crutchfield, and Brethren William H. Bridges and Henry Dorsett; to Pee Dee, Elders Phillips and Shattuck, and Brethren Lane Hutson and Benj. Phillips; to Liberty, Elders M. D. Freeman and Artemus Shattuck, and John Hutson and Gera Lane; to Yadkin, Elder E. Crutchfield, William Wilson, and Lane Hutson.

Section meetings were again introduced into the association, and ministers appointed to attend each of the four sections.

The following churches were represented:

No.	*Churches.*	*Counties*	*Names of Delegates.*	*No. Rep.*	*Total.*
1.	Antioch.....	Orange.....	Lindsey Edwards... Samuel Baldwin... Isaac Durham.....	1	70
2.	Brush Creek.....	Randolph.....	John Hutson..... Samuel Moffitt..... Gera Lane.....		53
3.	Bear Creek.....	Chatham.....	J. Dowd..... W. R. Stinson..... Aaron Womble.....	3	73
4.	Bethlehem.....	Moore.....	Benjamin Phillips.. Harden Warner.... M. Graham.....		63
5.	Emmaus	Chatham.....	Silas Clark..... Sidney Fooshee....		25
6.	Friendshjp	Moore.....	John Phillips..... E. Q. Sowell..... Mark A. Phillips....		76
7.	Gum Spring.....	Chatham.....	Hardy Lasater..... Ed. Waldin.....	2	40
8.	Lick Creek.....	Chatham.....	A. Dean..... William Glosson.. William Robertson..		35

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
9.	Love's Creek....	Chatham.....	Duty Dorsett..... George W. Gee..... Benjamin Rossen...	1	46
10.	May's Chapel....	Chatham.....	John Roe..... B. S. Burns..... William Bryan.....	7	123
11.	Mount Zion.....	Orange.....	Elder E. Crutchfield. David Patterson.... S. Aldridge.....		36
12.	Mount Carmel...	Orange.....	Elders W. H. Merritt Thomas Weaver.... Bro. Wm. Barbee...		39
13.	Mount Gilead....	Chatham.....	Mark Bynum..... Robert Hackney.... H. J. Stone.....		46
14.	Mineral Spring..	Chatham.....	Samuel Dowd..... William Culberson.. A. Adcock.....		39
15.	Pleasant Grove..	Chatham.....	Augustus W. Byuum William Ragan.....	10	39
16.	Reave's Chapel..	Chatham.....	John Burke..... Brooks Brantly..... Talton Johnson.....	3	50
17.	Rocky Spring....	Chatham.....	Elisha Poe..... J. Thompson..... Elisha H. Straughan	1	55
18.	Rocky River.....	Chatham.....	M. D. Freeman..... H. Dorsett..... W. H. Bridges.....		
19.	Sandy Creek....	Randolph.....	William Reece..... Lane Hutson..... William Wilson....		24
20.	Sandy Field.....	Orange.....	George And-ews... Ruffan Andrews.... Alexander Hunter..	21	79
21.	Fall Creek.....	Chatham.....	Not represented....		29
22.	Mechanic's Hill..	Moore.....	Not represented....		31
				54	1098

In 1839, this association convened at Antioch M. H., Orange county, N. C., on the 26th day of October.

Elder N. Richardson preached the introductory sermon. Elder Eli Phillips was chosen moderator, and Elder M. D. Freeman, assistant clerk. Elder N. Richardson was

the regular clerk, and continued in office until 1855, at which time he resigned.

Corresponding messengers were present from the following associations: from Flat River, William Duskin; from Pee Dee, A. N. Nicholson and Alexander Leach; from Liberty, Elder Peter Owen; from Beulah, Elder George W. Purefoy; from Yadkin, Elder Barton Roby; from Raleigh, minutes, by Elder G. W. Purefoy.

Elders Eli Phillips, Noah Richardson, and Enoch Crutchfield, preached on Sabbath.

The association recommended all the churches within its bounds, "to organize themselves into Sabbath schools, and in future, to insert in their church letters, yearly, the state of their respective schools, specifying the number of teachers and scholars," &c.

On motion—*Resolved*, "To attach to these minutes, a circular letter, found in the minutes of the Beulah Association, on the 'importance of education among ministers of the gospel.'"

This circular was written by Elder George W. Purefoy.

Corresponding messengers were appointed to the following associations: to Flat River, Jehu M. Beaver, Elisha H. Straughan, and Elder Warren Brooks; to Raleigh, Elder M. D. Freeman and Robert Hackney; to Beulah, Elders E. Crutchfield, Thomas Weaver, and William H. Merritt, and Brethren David Patterson and Lane Hutson; to Pee Dee, Elders Eli Phillips, E. Crutchfield, and Warren Brooks; to Yadkin, Elder Eli Phillips, Lane Hutson and William Wilson. The committee appointed to receive contributions for the B. S. Convention, reported as follows: Public collection on the Sabbath, $12 00; from churches and individuals, $26 50, which amount was sent to the Baptist State Convention, by Elder M. D. Freeman and Warren Durham.

Query from the church at Pleasant Grove: "Is it consistent with the spirit of the gospel, and according to the Scriptures, for any regular Baptist church to receive into her fellowship any member or members of another denomination, who have been baptized by immersion, without baptizing them again?"

Answer: "We think it is not."

The vote on this query, was unanimous. The Baptist is the only denomination that is not guilty of schism—of making a division when it came into existence. They existed prior to any pedobaptist denomination now in existence. Baptists have never seceded from any other denomination. All other denominations have either seceded from Rome or one another; they made a division when they came into existence, instead of receiving their baptisms as valid, they are to be *marked* and *avoided* for causing *divisions*. Romans xvi. 17.

We cannot admit the validity of their baptisms without admitting that they are true and scriptural gospel churches, if we do this we *unchurch ourselves*, for God never set up or authorized but one Christian denomination. He is not the author of confusion, or of antagonistic denominations.

The Baptist is the only denomination that can claim descent from the apostolic churches, through the true persecuted and witnessing church, that fled into the wilderness for 1260 years. See Rev. xii. 6 and 14.

That the Baptists have descended from this true church is susceptible of the clearest proof. This is not true of any other denomination. We all know the day when, and the man or men who set them up, and not one of them had existence before A. D. 1500. Ordinances cannot be validly administered by both Baptists and Pedobaptists,

God is not the author of but one of them, consequently, we cannot receive members upon baptism administered by them, without repudiating the ordinances administered by ourselves.

We have no right to admit the validity of baptism administered by those who were *once Baptists* and have *seceded from us*, for they in doing this, *caused a division*, for which they are to be *marked* and *avoided*. See Romans, xvi. 17.

A committee was sent to Mechanic's Hill and Fall Creek churches to inquire into the cause of their failing to represent themselves in this association.

The following preamble and resolution were passed:

Whereas, Some of the churches have not carried out the views of the association, as expressed in answer to the query from Reave's Chapel, some years ago, that "it is inconsistent with the gospel to make or vend ardent spirits, as merchandise, for gain;" and whereas, it is the duty of this association to inform, correct, and give instruction in matters of discipline to the respective churches—

Resolved, therefore, That this association disapprobate and censure the conduct of any church retaining in fellowship a member who makes, vends, or uses, in any way, only as a medicine, ardent spirits.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch.....	Orange.....	Samuel Baldwin.... Thomas Durham.... Jehu M. Beaver....	43	112
2.	Brush Creek.....	Randolph.....	Samuel Moffitt..... John Hutson..... Gera Lane.....		51
3.	Bear Creek.....	Chatham.....	A. G. Gilbert..... James Boroughs ... Solomon Ellis.....	1	73

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
4.	Bethlehem	Moore.....	Joseph G. Moore.... L. Lawhorn..... .. Willis Dowd.....	1	65
5.	Emmaus	Chatham.....	Albert Webster..... Sidney Fooshee.... Claborn Justice		28
6.	Friendship	Moore	Elder Eli Phillips... Jesse Stafford..... James Matthews....	7	72
7.	Gum Spring.....	Chatham.....	Levi Copeland..... Hardy Lasater.....	4	41
8.	Lick Creek.....	Chatham.....	William Jean ..... William Robertson.. William Glosson....		30
9.	Love's Creek....	Chatham.....	Daniel Hackney.... W rren D rham.... William Carter.....	2	49
10.	May's Chapel....	Chatham.....	John Gilmore..... Thomas Farish..... Jordan Tyser	4	168
11.	Mount Zion.....	Orange.....	Enoch Crutchfield.. David Patterson.... H. Kivit.. ...	2	38
12.	Mount Carmel...	Orange	Elder Thos. Weaver William Barbee .... Alfred Boothe.....	23	60
13.	Mount Gilead....	Chatham.....	Allen Temple..... Robert Hackney.... Haywood J. Stone..		40
14.	Mineral Spring...	Chatham.	William Bowen.... J. C. White..... David Foster	33	71
15.	Pleasant Grove..	Chatham.....	William Clark..... William Ragan..... Josiah Farrow.....	4	38
16.	Reave's Chapel..	Chatham.....	Andrew Headen.... Timothy Brooks.... Benjamin Moody...	3	76
17.	Rocka River.....	Chatham.....	Henry Dorsett..... William H, Bridges. William Teague....	15	63
18.	Rock Spring.....	Chatham.....	W. B. Straughau... R. C. Poe ..... E. H. Straughan....	3	58

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
19.	Sandy Creek.....	Randolph.....	Lane Hutson..... Leander Kivit..... William Wilson....	6	38
20.	Sandy Field.....	Orange	Archibald Andrews. Aaron Tripp..... George Andrews...		80
21.	Fall Creek.....	Chatham.....	Not represented.....		27
22.	Mechanic's Hill..	Moore	Not represented.....		31
				202	1245

In 1840, this body met at May's Chapel M. H. in Chatham county, N. C., on the 24th day of October.

The introductory sermon was preached by Elder Enoch Crutchfield.

Elder Eli Phillips was appointed moderator and Elder A. Shattuck assistant clerk.

Messengers of correspondence were present from the following associations: from Flat River, Noah Trice; from Raleigh, Samuel P. Norris; from Liberty, Isaac Beason and John Charles; from Yadkin, Elder Barton Roby and William Hamner; from Pee Dee, A. Leach: from Beulah, Elder George W. Purefoy.

On Sabbath, Elders James McDaniel, Noah Richardson, and William T. Brantly, jun., preached.

Brethren G. W. Thompson, William H. Bridges, John Fooshee, and William White, were appointed a committee to receive funds for the Baptist State Convention of N. C.

On the Sabbath, Elder Richardson preached a sermon in behalf of Missions, and a public collection was taken, amounting to $19 20, to which the association, on Monday, added $11 08, and G. W. Thompson, H. J. Stone, and Elder E. Crutchfield, were appointed delegates to the Baptist State Convention.

Messengers of correspondence were appointed to the following associations: to Flat River, Elders William H. Merritt, Thomas Weaver, and Brother Jehu M. Beaver; to Raleigh, Ensley Counsil and Daniel Johnson; to Beulah, Elder E. Crutchfield, and Brethren Isaac Durham and Anderson Jean; to Liberty, Elder Levi Andrews and Brother Lane A. Hutson; to Pee Dee, Elder A. Shattuck, and Atlas J. Gilbert; to Yadkin, Elders Warren Brooks and Eli Phillips.

The circular letter for this year was written by Elder E. Phillips.

Brother William Wilson was ordained this year to the work of the ministry at Sandy Creek Church.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch	Orange	Isaac Durham, Jehu M. Beaver, D. L. Durham	10	113
2.	Bear Creek	Chatham	John Cheek, Aaron Womble, Thomas Womble	9	82
3.	Brush Creek	Randolph	Samuel Moffitt, John Hutson, Gera Lane	2	51
4.	Bethlehem	Moore	Darius Bryant	2	50
5.	Emmaus	Chatham	S. F. Webster, Claborn Justice, A. Webster		30
6.	Friendship	Moore	Jesse Stafford, Elder A. Shattuck, E. Q. Sowell	1	55
7.	Gum Spring	Chatham	James S. Lasater, E. Walden	8	49
8.	Lick Creek	Chatham	William Robertson, A. Jean, Samuel Lewis	1	27
9.	Love's Creek	Chatham	G. W. Gee, Daniel Hackney, Uriah Hinson	7	54

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
10.	May's Chapel....	Chatham.....	Thomas Dowdy..... John W. Steadman.. William T. Burns...	3	150
11.	Mount Zion.....	Orange.....	Elder E. Crutchfield. D. Patterson..... S. Aldridge.....		34
12.	Mount Carmel...	Orange.....	Elder Thos. Weaver. William G. Weaver. John Hutchins	29	89
13.	Mount Gilead....	Chatham.....	Allen Temple..... Joshua W. Hackney. H. J. Stone	28	69
14.	Mineral Spring...	Chatham.....	A. S. Dowd..... William Culberson.. Elder Warren Brooks	5	70
15.	Pleasant Grove..	Chatham.....	Ensley Counsil..... John Dowdy ..... D. Johnson.....	19	66
16.	Reave's Chapel..	Chatham.....	William Hackney... Nicholas Johnson... Benjamin Watson...	41	198
17.	Rocky River.....	Chatham.....	William H. Bridges.. H. Dorsett..... William Teague	5	64
18.	Rock Spring.....	Chatham.....	W. B. Straughan.... G. W. Thompson.... J. Thompson.....		59
19.	Sandy Creek.....	Randolph	Lane A. Hutson .... Zale McDaniel..... R. Wilson.....	34	65
20.	Sandy Field.....	Orange.....	George Andrews.... Arch. Andrews..... Mebane Durham....	1	81
21.	Mechanic's Hill..	Moore.....	Ashley Parish..... Thomas G. Williams.		32
22.	Fall Creek.....	Chatham.....	Not represented		27
				206	1310

A committee was appointed to visit the church at Fall Creek, and inquire why she does not represent herself in the association, and to "give such instruction and admonition as it may deem expedient."

In 1841, this body met at Bear Creek M. H., Chatham county, N. C., on the 23d day of October. The Introductory sermon was delivered by Elder Warren Brooks. Elder Eli Phillips was appointed moderator.

Messengers of correspondence were present from the following associations: from Flat River, Joseph White; from Beulah, John Moore; from Raleigh, Green Beckwith and K. Johnson; from Pee Dee, Aaron Wright; from Yadkin, Elder Barton Roby; from Liberty, minutes.

Ministering brethren, W. Brooks, Richard Jacks, and A. Shattuck, were invited to and accepted seats in the association.

Elders Roby, Jacks, and Richardson, preached on the Sabbath. Elder Jacks preached in behalf of the Baptist State Convention of N. C., and a collection was taken, amounting to $22 05; the delegates added $8 70, making in all $30 75.

A. G. Hinton, William Fooshee, and Samuel Baldwin, were appointed a committee on temperance; Charles Foshee, W. Brooks, and Hardy Lasater, on Sabbath schools; James Crutchfield, William White, and Elder E. Crutchfield, on the state of religion in the bounds of the association.

Corresponding messengers were appointed to the following associations: to Flat River, Elder Levi Andrews, A. G. Hinton, and William Fooshee; to Raleigh, John Fooshee, William White, and H. Lasater; to Beulah, Elder E. Crutchfield, Isaac Durham, and Samuel Baldwin; to Liberty, Elder William Wilson, Lane Hutson, and R. Wilson; to Pee Dee, Elders Shattuck and Richardson; to Yadkin, Elders E. Phillips and Warren Brooks, and Brethren James Crutchfield and Charles Fooshee.

Elders W. Brooks, E. Phillips, and N. Richardson, were appointed to attend the Baptist State Convention.

The committees on temperance, Sabbath schools, and state of religion, made reports, which were received and printed with the minutes.

The circular letter for this year was prepared by Brother John Hutson.

A petition was received from Jesse Sowel, an excommunicated member and minister of the Bethlehem church, asking for a committee to hear his grievances, &c. A committee was sent, and after an investigation, they reported to the association that said Sowel had a fair trial. Although the association has no authority over the churches, yet she renders great service to them by sending disinterested committees to aid them in matters of difficulty.

A preamble and resolutions from Friendship church were received, the purport of which was, that while each Baptist church was an independent body, and no tribunal has a right to question its authority, yet the common good of the churches would be realized by each church agreeing to send up their candidates for the ministry to the association for examination, to be licensed and ordained by that body.

A majority of the churches approved of these resolutions, and the association passed a resolution requesting the churches to send up for examination their candidates for ordination, and, if approved, then call a presbytery for that purpose.

The ordained ministers belonging to this body at this time were, Thomas Weaver, William H. Merritt, Eli Phillips, Artemas Shattuck, Noah Richardson, Warren Brooks, Enoch Crutchfield, Willis Coggen, Aaron Wom-

ole, Atlas J. Gilbert, and William Wilson. Licentiates, Darius Bryant, James Crutchfield, and Lane Hutson.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch	Orange	Isaac Durham, Samuel Baldwin, D. L. Durham	15	125
2.	Bear Creek	Chatham	John Dowd, Elder A. G. Gilbert, William Harper	3	76
3.	Brush Creek	Randolph	Samuel Moffitt, John Hutson, Gera Lane	3	51
4.	Bethlehem	Moore	Joseph G. Moore, John Patterson, L. W. Lawhorn	3	66
5.	Emmaus	Chatham	Thomas Clark, Elisha H. Straughan, C. Justice	9	41
6.	Friendship	Moore	William Davis, Jesse Stafford, John D. Phillips	2	58
7.	Gum Spring	Chatham	Hardy Lasater, Hezekiah Harman	1	51
8.	Lick Creek	Chatham	William Glosson, A. Jean, William Robertson	1	31
9.	Love's Creek	Chatham	Daniel Hackney, R. Smith, William Carter		52
10.	May's Chapel	Chatham	John Fooshee, John Gilmore, William White		144
11.	Mount Zion	Orange	David Patterson, John Patterson, Elder E. Crutchfield	4	35
12.	Mount Carmel	Orange	Elder Thos. Weaver, William Oldham, John Hutchins	23	119
13.	Mount Gilead	Chatham	William Fooshee, A. G. Hinton, George Herndon	11	76
14.	Mineral Springs	Chatham	Samuel Dowd, James Crutchfield, Charles S. Fooshee	1	

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
15.	Pleasant Grove..	Chatham.....	Ensley Counsil..... Daniel Johnson..... John Dowdy	1	60
16.	Reave's Chapel..	Chatham.....	Richard Dowd..... William Carter ..... Aaron Burk.....	4	106
17.	Rock Spring.....	Chatham.....	Ransom C. Poe..... Elisha Poe.....		50
18.	Sandy Creek.....	Randolph	Leander York..... Zale M Daniel..... Robert Wilson.....	10	72
19.	Sandy Field.....	Orange.....	Elder Levi Andrews Henry Andrews.... Ruffin Andrews	4	90
20.	Rocky River.....	Chatham.....	S. Carter..... Samuel Carter..... H. Dorsett		60
				85	1435

In 1842, this body met at Rocky River M. H., Chatham county, N. C., on the 23d day of September. Elder N. Richardson preached the introductory sermon. Elder E. Crutchfield was appointed moderator.

Corresponding messengers were present from the following associations: from Flat River, Joseph White; from Beulah, Elder George W. Purefoy and T. D. Oldham; from Liberty, H. Garner. Ministering brethren, L. Hutson and Elder J. S. C. F. Frey, the converted Jew, were invited to and accepted seats.

Committees were appointed as follows: on temperance, Elder George W. Purefoy, S. Baldwin, and James S. Lasater; on Sabbath schools, E. H. Straughan, J. Durham, and William Bowen; on the state of religion, John Hutson, Henry Dorsett, and Thomas D. Oldham.

Messengers of correspondence were appointed to the following associations: to Flat River, Elder Thomas Weaver, Elder Levi Andrews, and John Hutchins; to Beulah,

Elder E. Crutchfield, Samuel Baldwin, and John Hutson; to Liberty, Henry Dorsett, Elder William Wilson, William Reece, and Peter Freeman.

A recess was taken to hear a sermon from Elder Frey.

Elders G. W. Purefoy, N. Richardson, and J. S. C. F. Frey, preached on the Sabbath.

The circular letter for this year was prepared by Brother William White.

A collection was taken up on the Sabbath amounting to..... $12 57½

Rock Spring church sent up.....	8	75
Elder William H. Merritt paid.....	40	00
Brother William Bowen "		50
Brother Richard Dowd "	1	00
	$62	82½

Elder George W. Purefoy, Elder E. Crutchfield, Joseph White, and T. D. Oldham, were appointed delegates to the Baptist State Convention, by whom the above sum of $62 82½, and $32 44 collected the year before, were sent up for the objects of said convention.

The ordained ministers the same as last year.

Licentiates the same and Samuel Baldwin added.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch.....	Orange.....	Isaac Durham.. ... / Samuel Baldwin.... / Alfred P. Stroud....		123
2.	Bear Creek.....	Chatham.....	Solomon Ellis..... / Thomas Womble... / Elder A. J. Gilbert..		80
3.	Brush Creek.....	Randolph.....	Samuel Moffitt.... / John Hutson..... / R. Stinson.....		51

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
4.	Bethlehem.....	Moore	John Patterson..... Harden Warner..... L. W. Lawhorn.....		83
5.	Emmaus	Chatham.	C. Justice..... E. H. Straughan.... James Campbell....		40
6.	Friendship	Moore	Joseph Upton..... J. Stafford..... William Davis.....		50
7.	Gum Spring	Chatham.....	J. S. Lasater ..... H. Lasater.....	10	50
8.	Lick Creek.....	Chatham.....	William Jean ..... Samuel Lewis..... William Glosson....	6	39
9.	Love's Creek....	Chatham	Solomon Dorsett.... D. Hackney..... Samuel Dossett		52
10.	May's Chapel....	Chatham.....	Jordan Tyson ..... William White ..... John Gilmore	3	144
11.	Mount Zion.....	Orange.....	Elder E. Crutchfield David Patterson.... John Patterson.....		33
12.	Mount Carmel...	Orange.....	Elder Thos. Weaver. John Hutchins..... William Oldham....	1	116
13.	Mount Gilead....	Chatham.....	Allen Temple..... Green Herndon..... H. J. Stone	2	77
14.	Mineral Spring...	Chatham.....	William Bowen .... Wm. C. Culberson.. A. H. Lawhorn.....	1	73
15.	Pleasant Grove ..	Chatham.....	William Ragan..... Augustus W. Bynum William Terrell		80
26.	Reave's Chapel..	Chatham.....	William Hackney... James Marsh..... Brooks Brantly.....		104
17.	Rocky River.....	Chatham.....	William Teague.... H. Dorsett..... James Syler		50
18.	Rock Spring.....	Chatham.....	Stephen Moore..... W. B. Straughan... Elisha Griffin	2	40

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
19.	Sandy Creek	Randolph	William Reece..... Elder Wm. Wilson.. Peter Freeman.....	12	73
20.	Sandy Field.....	Orange	Elder Levi Andrews H. Andrews ..... Archibald Andrews.		84
21.	Mechanic's Hill..	Moore	Ashley Parish..... Elisha Cagle. ..... Thomas Williams...		33
22.	Fall Creek	Chatham.....	Bryant Boroughs ... Jacob Teague..... John Nalls.....		20
				37	1464

In 1843, this body met at Antioch M. H., Orange county, N. C., on the 22d day of September.

Elder E. Crutchfield preached the introductory sermon.

Elder Eli Phillips was chosen moderator.

Aaron Jones, a ministering brether, was invited to and accepted a seat in the association.

Elder William Jones, Thomas Boroughs, and William Duskin, were present as corresponding messengers from the Flat River association; S. P. Norris and Green Beckwith from the Raleigh; and Elder G. W. Purefoy from Beulah.

Committees were appointed and reported, on temperance, Sabbath schools, and the state of religion in the bounds of this association.

A committee was appointed to revise the constitution of the association.

Corresponding messengers were appointed to the following associations: to Flat River, Elder Levi Andrews Alfred P. Stroud; to Beulah, Elder E. Crutchfield, *Aaron Jones*, and John Patterson; to Liberty, Elders E. Phillips, N. Richardson, E. Crutchfield, and W. Brooks; to Pee

Dee, sent minutes; to Raleigh, William Ragan and A. G. Hinton.

Elders E. Phillips, N. Richardson, and E. Crutchfield, preached on the Sabbath.

Elder Richardson explained the objects of the Baptist State Convention, after which a public collection was taken, amounting to $15 38.

The following query from Mount Carmel Church was received: "To what extent shall we go in receiving worldly testimony in our churches?"

Answer: "When a church deems it necessary to take testimony from the world, hear it and give it the weight to which it is entitled."

An *Itinerant* Board was appointed to secure the services of a minister, to travel in the bounds of this body, for the ensuing year, viz: William H. Bridges, Terrell Brooks, Richard Dowd, William Bowen, E. H. Straughan, Stephen Moore, and John Patterson.

The following preamble and resolutions were passed:

"*Whereas*, this association has given it as her opinion, that it is inconsistent with the spirit of the gospel to make or vend ardent spirits, as a merchandise, for gain; and whereas, said association do disapprobate the practice of any church that allows any of her members the privilege of making, or using, in any way, the article, only as a medicine:

"*Resolved, therefore*, That this association will withdraw from those churches that allow their members to make or vend the article, or procure it as a luxury for themselves or others."

A *resolution* was passed approving of, and recommending, the *Biblical Recorder*, published and edited by Elder Thomas Meredith.

A *resolution* was also passed approving of the objects of the American Tract Society, and recommending the agent, Aaron Jones, to the fellowship and patronage of the churches.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch.....	Orange	*Samuel Baldwin*.... Isaac Durham..... J. M. Beaver.....	2	119
2.	Bear Creek.....	Chatham.....	Solomon Ellis..... A. Womble ..... A. J Gilbert.....		74
3.	Brush Creek.....	Randolph	Robert Stinson .... Gera Lane		49
4.	Emmaus	Chatham.....	H. P. Straughan.... E. H. Straughan....		42
5.	Friendship	Moore	Elder Eli Phillips.. Jesse Stafford..... Joseph Upton.....		51
6.	Lick Creek.....	Chatham	William Glosson... A. Jean ..... William Robertson..		36
7.	Love's Creek....	Chatham.....	Daniel Hackney... Benjamin Rosson...		50
8.	May's Chapel....	Chatham.....	Jordan Tyser..... John Gilmore.....	17	158
9.	Mount Zion	Orange.....	David Patterson.... Elder E. Crutchfield John Patterson		35
10.	Mount Carmel...	Orange	John Hutchins..... William G. Weaver. Isham S. Weaver...		107
11.	Mount Gilead ...	Chatham.....	William Griffin..... A. G. Hiuton..... Joshua W. Hackney.		72
12.	Mineral Spring...	Chatham.....	Elder War'n Brooks Atlas Johnson..... James Crutchfield ..	2	72
13.	Pleasant Grove..	Chatham.....	A. W. Bynum..... William Ragan.....	1	46
14.	Reave's Chapel..	Chatham.....	John Burke..... Richard Dowd..... Brantly J. Hackney.	4	105

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
15.	Rocky River	Chatham.....	Wm. H. Bridges.... Andrew Siler..... Mathias Siler		56
16.	Rock Spring.....	Chatham.....	Elisha Poe..... Stephen Moore.....		30
17.	Sandy Creek	Randolph	William Reece..... James Burges.....		70
18.	Sandy Field.....	Orange.....	Elder Levi Andrews Thomas Lloyd..... Ruffin Andrews....		80
19.	Gum Spring.....	Chatham.....	Hardy Lasater ..... James S. Lasater...	29	91
20.	Mechanic's Hill..	Moore	Not represented?.....		33
21.	Fall Creek.....	Chatham.....	Not represented.....		20
22.	Bethlehem	Moore	Not represented.....		61
				55	1587

This body met, in 1844, at Mount Gilead M. H., Chatham county, N. C., on the 20th day of September.

The introductory sermon was preached by Elder Levi Andrews.

Elder Eli Phillips was appointed moderator.

A newly-constituted church at Cedar Falls, Randolph county, was received at this meeting.

Rev. A. Battle, agent of the Bible Society, was invited to and accepted a seat in the association.

Messengers of correspondence were present from the following associations: from Pee Dee, David Boyd; from Liberty, John Charles; from Raleigh, Elder James Dennis and Wiliam Yates; from Beulah, Elder George W. Purefoy; from Flat River, Joseph White.

The following committees were appointed: on Sabbath schools: William White, Thomas Farish, and John Gilmore; on temperance, Elder William Lineberry, Hardy Lasater, and D. R. Bryant; on the Bible Society, Elders

James Dennis, George W. Purefoy, and Brother A. Jean; on the A. B. H. Missionary Society, Elder A. J. Battle, A. G. Hinton, and James F. Marsh.

The association agreed to spend half an hour each day during its session in prayer to God for a blessing on this meeting.

Interesting reports were submitted by the abovenamed committees, which were received and printed in the minutes.

Corresponding messengers were appointed to attend the following associations: to Flat River, A. G. Hinton and Daniel Hackney; to Beulah, Elders L. Andrews and William Lineberry, and Brother Isaac Durham; to Liberty, Elders E. Phillips and N. Richardson; to Pee Dee, Elder E. Phillips and S. Kennedy; to Raleigh, *Aaron Jones* and J. Hackney.

The circular letter for this year was written by Brother *Aaron Jones.*

The association suspended business for the formation of a Bible society. A society was organized to meet annually, at the time and place of this association, and $48 65 contributed.

Elders William Lineberry, James M. Daniel, and James Dennis, preached on the Sabbath, and a speech was made by Elder Battle in favor of the Bible Society.

The itinerant board made a report, which was received and printed, and a new board was appointed.

Delegates were sent to the Baptist State Convention, and $30 80 sent up by them.

Elder Lewis Dupree prayed at the time of adjournment.

The ordained ministers belonging to this body were William H. Merritt, E. Phillips, E. Crutchfield, Levi Andrews, William Lineberry, W. Coggin, A. J. Gilbert, Wil-

liam Wilson and N. Richardson. *Licentiates*, Jas. Crutchfield, Lane Hutson, Aaron Jones, D. R. Bryant, and Samuel Baldwin.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Rep.*	*Total.*
1.	Antioch	Orange	Samuel Baldwin, Issac Durham, David L. Durham	3	113
2.	Bear Creek	Chatham	James Boroughs, John Hall, Abner Bright.	12	62
3.	Brush Creek	Randolph	Gera Lane, John Brooks, Richard Paschal		41
4.	Emmaus	Chatham	Thomas J. Clarke, Simon F. Webster, Claborn Justice		42
5.	Friendship	Moore	Elder N. Richardson, Elder E. Phillips, Joseph Upton	1	45
6.	Lick Creek	Chatham	William Glosson, William Robertson, Abner W. Holton	21	60
7.	Love's Creek	Chatham	Daniel Hackney, George W. Gee, Uriah Hinson	8	57
8.	May's Chapel	Chatham	John Gilmore, Thomas Farish, William White	28	177
9.	Mount Zion	Orange	Elder E. Crutchfield, David Patterson	5	40
10.	Mount Carmel	Orange	Elder W. H. Merritt, John Hutchins, William G. Weaver.	6	127
11.	Mount Gilead	Chatham	A. G. Hinton, John Hackney, William Griffin	8	73
12.	Mineral Spring	Chatham	Alexander Mayzey, Joseph Sanders, William Bowen	18	88
13.	Pleasant Grove	Chatham	Ensley Counsil, Daniel Johnson, William Ragan	1	46

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
14.	Reave's Chapel..	Chatham.....	William Hackney... Wiiliam Carter..... Aaron D Headen...	13	113
15.	Rocky River.....	Chatham.....	Elder W. Lineberry . William H. Bridges. Samuel Carter.....	8	57
16.	Sandy Creek.....	Randolph.....	Leander York..... Peter P. Freeman... Leander Kivit.....		75
17.	Rock Spring.....	Chatham..,....	John Thompson..... Ransom C. Poe..... Stephen Moore.....	1	45
18.	Sandy Field.....	Orange.....	Henry Andrews..... Archibald Andrews. Ruffin Andrews.....	3	76
19.	Gum Spring.....	Chatham.....	James Lasater..... Hardy Lasater..... Levi Copeland.....	14	104
20.	Mechanic's Hill..	Moore.....	Ashley Parish..... Sparks Kennedy.... Lewis Mannes	9	39
21.	Fall Creek	Chatham.....	Not represented....		20
22.	Bethlehem.....	Moore	John Patterson..... Benjamin Phillips .. D. R. Bryant.....	4	57
23.	Cedar Falls.....	.....	James F. Marsh....		11
				163	1588

In 1845, this body met at Mineral Spring M. H., Chatham county, N. C., on the 26th of September. The association sermon was delivered by Elder William Lineberry. Elder Eli Phillips was chosen moderator. Committees were appointed upon Sabbath schools and temperance societies.

The association agreed to spend half an hour in prayer, each day of its session, for a blessing upon this meeting.

Corresponding messengers were present from the following associations: from Pee Dee, A. Leach; from Raleigh, minutes; from Beulah, Elder G. W. Purefoy and John Moore.

Corresponding messengers were appointed to the following associations: to Flat River, Elder W. Lineberry and William Griffin; to Beulah, Elder Levi Andrews and Hasten Poe; to Liberty, Elders N. Richardson, William Lineberry; to Pee Dee, Benjamin P. Person and Bryant Boroughs; to Raleigh, A. G. Hinton and John Hackney.

This body agreed to hold its annual session hereafter, commencing on Friday before the first Sabbath in October.

Elders N. Richardson, George W. Purefoy, and William Lineberry, preached on the Sabbath. At the close of Elder Richardson's sermon a collection was taken in behalf of the Baptist State Convention, amounting to $20.

On Monday, the second annual meeting of the Sandy Creek Bible Society held a meeting. The association appointed Elder William Lineberry and Brother J. Thompson delegates to the Bible Society Convention.

The following committees were appointed, to report at the next association: on temperance, Elder N. Richardson, Richard Dowd, and A. J. Gilbert; on Sabbath schools, Terril Brooks, Daniel Hackney, and William Bowen; on the A. F. Bible Society, Elders William Lineberry, William H. Merritt, and Brother A. G. Hinton; on the Southern organization, Elder E. Crutchfield, Chas. Fooshee, and E. H. Straughan; on the state of religion, William White, James Lasater, and Stephen Moore.

A resolution was passed advising the churches to aid, by donations, the brethren and friends of Pittsborough, in erecting a Baptist meeting-house in that place.

The following Declaration of Faith, with Scripture references, was adopted, and appended to the minutes:

DECLARATION OF FAITH.

WHEREAS, in the opinion of this association, Articles of Faith, with Scripture references, would be beneficial and useful to the members of our churches; and that they may be better prepared to defend the leading doctrines of the Bible:

Resolved, therefore, That we adopt the following sixteen articles, with the Scripture references, as the faith of this association; and that they be appended to our minutes, and recommended to the different churches for their adoption:

I. OF THE SCRIPTURES.

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;* that it has God for its author, salvation for its end,† and truth without any mixture of error for its matter;‡ that it reveals the principles by which God will judge us;‖ and therefore is, and shall remain to the end of the world, the true centre of Christian union,§ and the supreme standard by which all human conduct, creeds, and opinions, should be tried.¶

Places in the Bible where taught.

* 2 Tim. iii. 16, 17: All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also 2 Pet. i. 31. 2 Sam. xxiii. 2. Acts i. 16; iii. 21. John x. 35. Luke xvi. 29–31. Ps. cxix. cxi. Rom. iii. 1, 2.

† 2 Tim. iii. 15: Able to make thee wise unto salvation. Also 1 Pet. i. 10–12. Acts xi. 14. Rom. i. 16. Mark xvi. 16. John v. 34–39.

‡ Prov. xxx. 5, 6: Every word of God is pure. Add thou not

unto his words, lest he reprove thee, and thou be found a liar. Also John xvii. 17. Rev. xxii. 18, 19. Rom. iii. 4.

‖ Rom. ii. 12: As many as have sinned in the law, shall be judged by the law. John xii. 47, 48: If any man hear my words—the word that I have spoken, the same shall judge him in the last day. Also 1 Cor. iv. 3, 4. Luke x. 10–16; xii. 47, 48.

§ Phil. iii. 16: Let us walk by the same rule; let us mind the same thing. Also Ephes. iv. 3–6. Phil. ii. 1, 2. 1 Cor. i. 10. 1 Pet. iv. 11.

¶ John iv. 1: Beloved, believe not every spirit, but try the spirits whether they be of God. Isaiah viii. 20: To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. 1 Thess. v. 21: Prove all things. 2 Cor. xiii. 5: Prove your own selves. Also Acts xvii. 11. 1 John iv. 6. Jude 3d v. Ephes. vi. 17. Ps. cxix. 59, 60. Phil. i. 9–11.

II. OF THE TRUE GOD.

That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth;* inexpressibly glorious in holiness;† worthy of all possible honor, confidence, and love;‡ revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost;‖ equal in every divine perfection,§ and executing distinct but harmonious offices in the great work of redemption.¶

Places in the Bible where taught.

* Ps. lxxxiii. 18: Thou whose name alone is JEHOVAH, art the most high over all the earth. Heb. iii. 4. Rom. i. 20. Jer. x. 10.

† Ex. xv. 11: Who is like unto thee, glorious in holiness? Isai. vi. 3. 1 Pet. i. 15, 16. Rev. iv. 6–8.

‡ Mark xii. 30: Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. iv. 11: Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created. Mat. x. 37. Jer. ii. 12, 13.

‖ Mat. xxviii. 19: Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John xv. 26: When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. xii. 4–6. 1 John v. 7.

§ John x. 30: I and my Father are one. John v. 17; xiv. 23. Acts v. 3, 4. 1 Cor. iii. 10, 11.

¶ Ephes. ii. 18: For through Him [the Son] we both have an access by one Spirit unto the Father. 2 Cor. ii. 14: The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Rev. i. 4, 5.

III. OF THE FALL OF MAN.

That man was created in a state of holiness, under the law of his maker;* but by voluntary transgression fell from that holy and happy state;† in consequence of which all mankind are now sinners,‡ not by constraint but choice;‖ being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin,§ without defence or excuse.¶

Places in the Bible where taught.

* Gen. i. 27: God created man in his own image: Gen. i. 31: And God saw every thing that he had made, and behold, it was very good. Ec. vii. 29. Acts xvii. 20. Gen. ii. 16.

† Gen. iii. 6–24: And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat; therefore the Lord God drove out the man; and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Rom. v. 12.

‡ Rom. v. 19: By one man's disobedience many were made sinners. John iii. 6, Ps. li. 5. Rom. v. 15–19; viii. 7.

‖ Isai. liii. 6: We have turned, every one to his own way: Gen. vi. 12. Rom. iii. 9–18.

§ Ephes. ii. 1–3: Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom. i. 18: For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 32. Gal. iii. 10. Mat. xxv. 41. Rev. xx. 15.

¶ Ez. xviii. 19, 20: Yet say ye, Why? doth not the son bear the iniquity of the father?—the soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. i. 20: So that they are without excuse. Rom. iii. 19: That every mouth may be stopped, and all the world may become guilty before God. Gal. iii. 22.

IV. OF THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace,* through the mediatorial offices of the Son of God,† who took upon him our nature yet without sin:‡ honored the law by his personal obedience,‖ and made atonement for our sins by his death;§ being risen from the dead he is now enthroned in heaven;¶ and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.**

Places in the Bible where taught.

* Ephes. ii. 5: By grace ye are saved. Mat. xviii. 11. 1 John iv. 10. 1 Cor. iii. 5–7. Acts xv. 11.

† John iii. 16: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. John i. 1–14. Heb. iv. 14; xii. 24.

‡ Phil. ii. 6, 7: Who being in the form of God, thought it not

robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Heb. ii. 9; ii. 14. 2 Cor. viii. 9.

‖ Isaiah xlii. 21: The Lord is well pleased for his righteousness, sake; he will magnify the law, and make it honorable. Phil. ii. 8. Gal. iv. 4, 5. Rom. iii. 21.

§ Isaiah liii. 4: He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Mat. xx. 28. Rom. iv. 25; iii. 21–26. 1 John iv. 10; ii. 2. 1 Cor. xv. 1–3. Heb. ix. 13–15.

¶ Heb. i. 8: Unto the Son he saith, Thy throne, O God, is forever and ever. Heb. i. 3; viii. 3. Col. iii. 1–4.

** Heb. vii. 25: Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. ii. 9: For in him dwelleth all the fulness of the Godhead bodily. Heb. ii. 18: In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. vii. 26. Ps. lxxxix. 19. Ps. xlv.

V. OF JUSTIFICATION.

That the great gospel blessing which Christ of his fulness,* bestows on such as believe in him is justification;† that justification consists in the pardon of sin‡ and the promise of eternal life, on principles of righteousness;‖ that it is bestowed not in consideration of any works of righteousness which we have done,§ but solely through his own redemption and righteousness;¶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.**

Places in the Bible where taught.

* John i. 16: Of his fullness have we all received. Ephes. iii. 8.

† Acts xiii. 39: By him all that believe are justified from all things. Isaiah liii. 11. Rom. viii. 1.

‡ Rom. v. 9: Being justified by his blood, we shall be saved from wrath through him. Zech. xiii. 1. Mat. ix. 6. Acts x. 43.

‖ Rom. v. 17: They which receive the abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ. Titus iii. 5, 6. 1 Pet. iii. 7. 1 John ii. 25. Rom. v. 21.

◊ Rom. iv. 4, 5: Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. v. 21; vi. 23. Phil. iii. 7–9.

¶ Rom. v. 19: By the obedience of one shall many be made righteous. Rom. iii. 24–26. 1 John ii. 12.

** Rom. v. 1, 2: Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into his grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 3: We glory in tribulations also. Rom. v. 11: We also joy in God. 1 Cor. i. 30. Mat. vi. 36. 1 Tim. iv. 8.

VI. OF THE FREENESS OF SALVATION.

That the blessings of salvation are made free to all by the gospel;* that it is the immediate duty of all to accept them by a cordial and obedient faith;† and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ;‡ which refusal will subject him to an aggravated condemnation.‖

Places in the Bible where taught.

* Rev. xxii. 17: Whosoever will, let him take of the water of life freely. Isaiah lv. 1. Luke xiv. 17.

† Rom. xvi. 26: The gospel, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark i. 15. Rom. i. 15, 17.

‡ John v. 40: Ye will not come unto me, that ye might have life. Matt. xxiii. 37. Rom. ix. 32. Prov. i. 24. Acts xiii. 46.

‖ John iii. 19: And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Mat. xi. 20. Luke xix. 27. 2 Thess. i. 8.

VII. OF GRACE IN REGENERATION.

That in order to be saved, we must be regenerated or born again;* that regeneration consists in giving a holy disposition to the mind;† and is effected in a manner above our comprehension or calculation,‡ by the power of the Holy Spirit, so as to secure our voluntary obedience to the gospel;‖ and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.§

Places in the Bible where taught.

* John iii. 3: Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. John iii. 7. Rev. xxi. 27.

† Cor. v. 20: If any man be in Christ, he is a new creature. Ez. xxxvi. 26. Deut. xxx. 6. Rom. ii. 28, 29; v. 5. 1 John iv. 7.

‡ John iii. 8: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit. John i. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James i. 16–18. 1 Cor. i. 30. Phil. ii. 13.

‖ 1 Pet. xxii. 25: Ye have purified your hearts by obeying the truth through the Spirit. 1 John v. 1. Whosoever believeth that Jesus is the Christ is born of God. Ephes. iv. 20–24. Col. iii. 9–11.

§ Ephes. v. 9: The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. viii. 9. Gal. v. 16–23. Ephes. iii. 14–21.

VIII. OF GOD'S PURPOSE OF GRACE.

That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;* that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;† that it is a most glorious display of God's sovereign good-

ness, being infinitely wise, holy, and unchangeable;‡ that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy;‖ that it encourages the use of means in the highest degree;§ that it is ascertained by its effects in all who believe the Gospel¶ is the foundation of Christian assurance;** and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.††

Places in the Bible where taught.

* 2 Tim. i. 8, 6: Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Ephes. i. 3–14. 1 Pet. i. 1, 2. Rom xi. 5, 6. John xv. 16. 1 John iv. 19. Hos. xii. 9.

† 2 Thess. ii. 13, 14: But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the spirit, and belief of the truth; whereunto he also called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii. 48. John x. 16. Mat. xx. 16. Acts xv. 14.

‡ Ex. xxxiii. 18, 19: And Moses said, I beseech thee, show me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Mat. xx. 15: Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph. i. 11. Rom. ix. 23, 24. Jer. xxxi. 3. Rom. xi. 28, 29. James i. 17, 18. 2 Tim. ii. 9. Rom. xi. 32–36.

‖ 1 Cor. iv. 7: For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i. 26–31. Rom. iii. 27; iv. 16. Col. iii. 12. 1 Cor iii. 5–7; xv. 10. 1 Pet v. 10. Acts i. 24. 1 Thess. ii. 13. 1 Pet. ii. 9. Luke xviii. 7. John xv. 16. Ephes. i. 16. 1 Thess. ii. 12.

§ 2 Tim. 10: Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix. 22. I am made all things to all men, that I might by all means save some. Rom. viii. 28–30. John vi. 37–40. 2 Pet. i. 10.

¶ 1 Thess. i. 4–10: Knowing, brethren beloved, your election of God: for our Gospel came unto you, not in word only, but in power, &c.

** Rom. viii. 28–39: Moreover whom he did predestinate, them he also called, and whom he called them he also justified, and whom he justified them he also glorified. What shall we then say to these things? if God be for us, who can be against us? Isaiah, xlii. 16. Rom. xi. 29.

†† 2 Pet. i. 10: Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Phil. iii. 12. Heb. vi. 11.

IX. OF THE PERSEVERANCE OF SAINTS.

That such only are real believers as endure unto the end;* that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;† that a special Providence watches over their welfare,‡ and they are kept by the power of God through faith unto salvation.‖

Places in the Bible where taught.

* John viii. 31: Then said Jesus, If ye continue in my word, then are ye my disciples indeed. 1 John ii. 27, 28; iii. 9; v. 18.

† 1 John ii. 19: They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John xiii. 18. Matt. xiii. 20, 21. John vi. 66–69.

‡ Rom. viii. 28: And we know that all things work together for good unto them that love God, to them that are the called according

to his purpose. Mat. vi. 30–33. Jer. xxxii. 40. Ps. xci. 11, 12; cxxi. 3.

‖ Phil. i. 6: He who hath begun a good work in you, will perform it until the day of Jesus Christ. Phil. ii. 12, 13. Jude 24, 25. Heb. i. 14. 2 Kings vi. 16. Heb. xiii. 5. 1 John iv. 4.

X. HARMONY OF THE LAW AND GOSPEL.

That the law of God is the eternal and unchangeable rule of his moral government;* that it is holy, just, and good;† and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin;‡ to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.‖

Places in the Bible where taught.

* Rom. iii. 21: Do we make void the law through faith? God forbid. Yea, we establish the law. Mat. v. 17. Luke xvi. 17. Rom. iii. 20; iv. 15.

† Rom. vii. 12: The law is holy, and the commandment holy, and just, and good. Rom. vii. 7, 14, 22. Gal. iii. 21. Ps. cxix.

‡ Rom. viii. 7, 8: The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be So then they that are in the flesh cannot please God. Josh. xxiv. 19. Jer. xiii. 23. John vi. 44; v. 44.

‖ Rom. viii. 2–4: For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. Rom. x. 4. 1 Tim. i. 5. Heb. viii. 10. Jude 20, 21. Heb. xii. 14.

XI. OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of baptized believers,* associated by covenant in the faith and fellowship of the Gospel;† observing the ordinances of Christ;‡ governed by his laws;‖ and exercising the gifts, rights, and privileges invested in them by his word;§ that its only proper officers are bishops or pastors, and deacons,¶ whose qualifications, claims, and duties, are defined in the Epistles to Timothy and Titus.

Places in the Bible where taught.

* 1 Cor. i. 1–13: Paul, (unto the church of God which is at Corinth,) Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul? Mat. xviii. 17. Acts v. 11; viii. 1; xi. 26. 1 Cor. iv. 17; xiv. 23. 3 John 9. 1 Tim. iii. 5.

† Acts ii. 41, 42: Then they that gladly received his word were baptized; and the same day there were added to them about three thousand souls: 2 Cor. viii. 5: They first gave their ownselves to the Lord, and then unto us by the will of God. Acts ii. 47. 1 Cor. v. 12, 13.

‡ 1 Cor xi. 2: Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thess. iii. 6. Rom. xvi. 17–20. 1 Cor. xi. 23. Mat. xviii. 15–20. 1 Cor. 5 and 6. 2 Cor. 2 and 7. 1 Cor. iv. 17.

‖ Mat. xxviii. 20: Teaching them to observe all things whatsoever I have commanded you. John xiv. 15; xv. 12. 1 John iv. 21; John xiv. 21. 1 Thess. iv. 2. 2 John vi. Gal. vi. 2. All the Epistles.

§ Ephes. iv. 7: Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. xv. 12: Seek that ye may excel to the edifying of the church. Phil. i. 27: That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 Cor. 12. 1 Cor. 14.

¶ Phil. i 1: With the bishops and deacons. Acts xiv. 23. Acts xv. 22. 1 Tim. 3. Titus 1.

XII. OF BAPTISM AND THE LORD'S SUPPER.

That Christian baptism is the immersion of a believer in water,* in the name of the Father, Son, and Spirit;† to show forth in a solemn and beautiful emblem our faith in a crucified, buried, and risen Savior, with its purifying power;‡ that it is pre-requisite to the privileges of a church relation, and to the Lord's Supper,‖ in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ;§ preceded always by solemn self-examination.¶

Places in the Bible where taught.

* Acts viii. 36–39: And the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart thou mayest. And they went down into the water, both Philip and the eunuch, and he baptized him. Mat. iii. 5, 6. John iii. 22, 23. John iv. 1, 2. Mat. xxviii. 19. Mark xvi. 16. Acts ii. 38; viii. 12; xvi. 32–34; xviii. 8.

† Mat. xxviii. 19: Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x. 47, 48. Gal. iii. 27, 28.

‡ Rom. vi. 1–14: Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Col. ii. 12. 1 Pet. iii. 20, 21. Acts xxii. 16.

‖ Acts ii. 41, 42: Then they that gladly received his word were baptized, and there were added to them, the same day, about three thousand souls: And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. Mat. xxviii. 19, 20. Acts and Epistles.

§ 1 Cor. xi 26: As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Mat. xxvi. 26–29 Mark xiv. 22–25. Luke xxii. 14–21.

¶ 1 Cor. xi. 28: But let a man examine himself, and so let him eat of that bread and drink of that cup. 1 Cor. v. 7, 8; x. 3–32; xi. 17–32. John vi. 26–71.

XIII. OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's Day, or Christian Sabbath,* and is to be kept sacred to religious purposes,† by abstaining from all secular labor and recreations;‡ by the devout observance of all the means of grace, both private‖ and public,§ and by preparation for that rest¶ which remaineth for the people of God.

** Places in the Bible where taught.*

* Acts xx. 7: On the first day of the week, when the disciples came together to break bread, Paul preached to them. Gen. ii. 3. Col. ii. 16, 17. Mark ii. 27. John xx. 19. 1 Cor. xvi. 1, 2.

† Ex. xx. 8: Remember the Sabbath Day, to keep it holy. Rev. i. 10: I was in the spirit on the Lord's Day. Ps. cxviii. 24: This is the day which the Lord hath made, we will rejoice and be glad in it.

‡ Isai. lviii. 13, 14: If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isai. lvi. 2–8.

‖ Ps. cxviii. 15: The voice of rejoicing and salvation is in the tabernacle of the righteous.

§ Heb. x. 24, 25: Not forsaking the assembling of yourselves together, as the manner of some is. Acts xi. 26: A whole year they assembled themselves with the church, and taught much people. Acts xiii. 44: The next Sabbath Day came almost the whole city together to hear the word of God. Lev. xix. 30. Ez. xlvi. 3. Luke iv. 16. Acts xvii. 2, 3. Ps. xxvi. 8; lxxxvii. 2.

¶ Heb. iv. 3–11: Let us labor, therefore, to enter into that rest.

XIV. OF CIVIL GOVERNMENT.

That civil government is of divine appointment, for the interests and good order of human society;* and that

magistrates are to be prayed for, conscientiously honored, and obeyed,† except in things opposed to the will of our Lord Jesus Christ,‡ who is the only lord of the conscience, and the prince of the kings of the earth.‖

Places in the Bible where taught.

* Rom. xiii. 1–7: The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. xvi. 18. 2 Sam. xxiii. 3. Ex. xviii. 23. Jer. xxx. 21.

† Mat. xxii. 21: Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Titus iii. 1. 1 Peter ii. 13. 1 Tim. ii. 1–8.

‡ Acts v. 29: We ought to obey God rather than man. Mat. x. 28. Fear not them which kill the body, but are not able to kill the soul. Dan. iii. 15–18; vi. 7–10. Acts iv. 18–20.

‖ Mat. xxiii. 10: Ye have one master, even Christ. Rom. xiv. 4: Who art thou that judgest another man's servant? Rev. xix. 16: And he hath on his vesture and on his thigh a name written KING OF KINGS AND LORD OF LORDS. Psalm ii.; lxxii. 11. Rom. xiv. 9–13.

XV. OF THE RIGHTEOUS AND THE WICKED.

That there is a radical and essential difference between the righteous and the wicked;* that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem;† while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;‡ and this distinction holds among men both in and after death.‖

Places in the Bible where taught.

* Mal. iii. 18: Ye shall discern between the righteous and the wicked; between him that serveth God and him that serveth him not. Isai. v. 20. Gen. xviii. 23. Jer. xv. 19. Acts x. 34, 35. Rom. vi. 16.

†Rom. i. 17: The just shall live by faith. Rom. vi. 18: We are

delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John ii 29: If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. 1 John iii. 7. Rom. vi. 18–22. 1 Cor. xi. 32. Prov. xi. 31. 1 Peter iv. 17, 18.

‡ 1 John v. 19: And we know that we are of God, and the whole world lieth in wickedness. Gal. iii. 10: As many as are of the works of the law are under the curse. John iii. 36. Isaiah lvii. 21. Ps. x. 4. Isaiah lv. 6, 7.

‖ Prov. xiv. 32: The wicked is driven away in his wickedness, but the righteous hath hope in his death. See, also, the example of the rich man and Lazarus. Luke xvi. 25: Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented. John viii. 21–24. Prov. x. 24. Luke xii. 4, 5; ix. 23–26. John xii. 26, 26. Eccl. iii. 17. Mat. vii. 13, 14.

XVI. OF THE WORLD TO COME.

That the end of this world is approaching;* that at the last day Christ will descend from heaven,† and raise the dead from the grave to final retribution;‡ that a solemn separation will then take place;‖ that the wicked will be adjudged to endless punishment, and the righteous to endless joy;§ and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.¶

Places in the Bible where taught.

* 1 Peter iv. 7: But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor. vii. 29–31. Heb. i. 10–12. Mat. xxiv. 35. 1 John ii. 17. Mat. xxviii. 20; xiii. 39; xiii. 49. 2 Peter iii. 3–13.

† Acts i. 11: This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Rev. i. 7. Heb. ix. 28. Acts. iii. 21. 1 Thess. iv. 13–18, v. 1–11.

‡ Acts xxiv. 15: There shall be a resurrection of the dead, both

of the just and unjust. 1 Cor. xv. 12–59. Luke xiv. 14. Dan. xii. 2. John v. 28, 29; vi. 40; xi. 25, 26. 2 Tim. i. 10. Acts x. 42.

‖ Mat. xiii. 49: The angels shall come forth, and sever the wicked from among the just. Mat. xiii. 37–43; xxiv. 30, 31; xxv. 27–33.

◊ Mat. xxv. 35–46: And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. xxii. 11: He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. 1 Cor. vi. 9, 10. Mark ix. 43–48. 2 Peter ii. 9, 10. Jude 7. Phil. iii. 19. Rom. vi. 22. 2 Cor. v. 10, 11. John iv. 36. 2 Cor. iv. 18.

¶ Rom. iii. 5, 6: Is God unrighteous who taketh vengeance? (I speak as a man). God forbid; for how then shall God judge the world? 2 Thess. i. 6–10. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you; and to you who are troubled, rest with us—when he shall come to be glorified in his saints, and to be admired in all them that believe. Heb. vi. 1, 2. 1 Cor. iv. 5. Acts xvii. 31. Rom. ii. 2–16. Rev. xx. 11, 12. 1 John ii. 8; iv. 17.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God? 2 Peter iii. 11–12.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch.....	Orange	D. L. Durham..... John Quackenbush. Warren Durham....	10	116
2.	Bear Creek.....	Chatham.....	Atlas J. Gilbert.... John Dowd..... Richard Dowd.....	25	110
3.	Brush Creek.....	Randolph	Henry Bray ..... Robert N. Stinson.. John Brooks..		38
4	Emmaus	Chatham.....	Hasten Straughan.. Richard Webster... T. S. Clark.....	7	48
5.	Friendship	Moore	Elder N. Richardson Elder Eli Phillips.. E. Q. Sowell.....		48

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
6.	Mount Olive*....	Chatham.....	Elder Levi Andrews William Gean..... William Robertson.	8	67
7.	Love's Creek...	Chatham.....	Daniel Hackney... John Lambert..... D. Murchison.	10	66
8.	May's Chapel...	Chatham.....	J. W. Stedman..... William Burns..... Sherwood White...	2	172
9.	Mount Zion.....	Orange	David Patterson.... David Johnson..... Samuel Barker.....	3	43
10.	Mount Carmel...	Orange.	Eloer W. H. Merritt John Hutchins..... William G. Weaver.	2	127
11.	Mount Gilead....	Chatham.....	William Griffin..... A. G. Hinton..... H. J. Stone		65
12.	Mineral Spring..	Chatham.....	Samuel Dowd..... James Crutchfield.. William Culberson.	1	80
13.	Pleasant Grove..	Chatham.....	Augustus W. Bynum Kelleo Mitchell ... Allen Ellis.....		43
14.	Reave's Chapel..	Chatham.....	John Dark..... Eli Webster..... John R. Marsh.....	1	105
15.	Rocky River....	Chatham.....	William H. Bridges. Henry Dorsett ..... Elder Wm. Lineberry	8	63
16.	Rock Spring.....	Chatham	John Thompson .... E. A. Moore..... Stephen Moore.....	3	47
17.	Sandy Creek....	Randolph	Leander York..... Solomon S. Siler... William Reece.....	1	75
18.	Sandy Field.....	Orange	Hasten Poe. ..... Ruffin Andrews.... Neverson Cates	37	112
19.	Gum Spring.....	Chatham.....	James S. Lasater... James Gross..... Abner Lasater	19	125

* Formerly Lick Creek.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
20.	Mechanic's Hill..	Moore	Elisha Cagle..... Asa Williamson.... B. P. Person.....	1	38
21.	Fall Creek	Chatham.....	Alston Jones		
22.	Bethlehem	Moore	L. W. Lawhorn.... James Dowdy.....	1	56
23.	Cedar Falls	Randolph	Spencer Dorsett.... Matthew Sumner... James F. Marsh....	2	16
				146	1660

In 1846, this body met at Love's Creek M. H., Chatham county, N. C., on the 2d day of October.

Elder Eli Phillips preached the introductory sermon. He was also appointed moderator.

Brother David Boyd was present as a corresponding messenger from the Pee Dee association.

Messengers of correspondence were appointed to the following associations: to Flat River, Elder William Lineberry, E. H. Straughan, E. A. Moore, and John Hutchins; to Beulah, Elder Levi Andrews aud Hasten Poe; to Liberty, Elder N. Richardson, William Teague, and Benjamin P. Person; to Pee Dee, Lane Hutson and William Bowen; to Raleigh, Elder William Lineberry and A. G. Hinton.

The circular letter for this year was prepared by Elder N. Richardson.

Committees were appointed upon temperance, Sabbath schools, American and Foreign Bible Society, and the state of religion in this association; to report at the next meeting.

Elders Eli Phillips, William Lineberry and N. Richardson preached on the Sabbath. A public collection was

taken up for the Baptist State Convention, amounting to $20 45.

Elder William Lineberry and John Thompson were appointed delegates to the Baptist State Convention of N. C.

A resolution was passed, cordially approving the formation of the Southern Baptist Convention for Foreign and Domestic Missions, &c.

A preamble and appropriate resolutions were passed, expressing the high estimation in which this body held Brother William H. Bridges, lately deceased, who, at the time of his death, was an elected delegate to this association by the church at Rocky River.

The Sandy Creek Bible Society held its third annual session on Saturday.

Elder William Lineberry was chosen president; Elder Levi Andrews and E. H. Straughan, vice presidents; Richard Dowd, treasurer; and Elder N. Richardson, secretary.

The following churches were represented in the association this year:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch.....	Orange	*Samuel Baldwin*.... D. L. Durham..... John Quackenbush..		101
2.	Bear Creek.....	Chatham.....	John Smith..... B. Smith ..... Solomon Ellis.....	10	116
3.	Brush Creek.....	Randolph	Eli Bray..... R. N. Stinson..... Joshua Barker		37
4.	Emmaus	Chatham.....	Richard Webster... E. H. Straughan.... Washington Cook ..	15	61
5	Friendship	Moore	Elder Eli Phillips... Elder N. Richardson E. Q. Sowell.....	1	47

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
6.	Mount Olive.....	Chatham.....	Elder Levi Andrews William Gean..... William Robertson..	8	75
7.	Love's Creek....	Chatham.....	Solomon Dorsett... Daniel Hackney... Uriah Hinson.....	5	69
8.	May's Chapel....	Chatham.....	J. B. Burns..... S. White ..... J. Gilmore.....		168
9.	Mount Zion.....	Orange	Elder E. Crutchfield. David Patterson.... E Brothers.....		89
10.	Mount Carmel...	Orange	John Hutchins..... William G. Weaver. Alfred Boothe.....		126
11.	Mount Gilead....	Chatham.....	John R. Ward.....	10	89
12.	Mineral Spring..	Chatham.....	Joseph Sanders .... C. S. Fooshee..... A. C. Dowd.....		76
13.	Pleasant Grove..	Chatham.....	Ensley Counsil .... Daniel Johnson .... William Ragan.....		42
14.	Reave's Chapel ..	Chatham.....	A. D. Headen..... J. Sellers ..... William Burke.....		101
15.	Rocky River ...	Chatham.....	Elder W. Lineberry Henry Dorsett.....		61
16.	Sandy Creek ...	Randolph	Not represented.....		72
17.	Rock Spring.....	Chatham.....	G. W. Thompson... John Thompson .... E. A. Moore.....		47
18.	Sandy Field.....	Orange	Neverson Cates .... Merritt Cheek..... Ruffin Andrews....		104
19.	Gum Spring.....	Chatham.....	James S. Lasater... Hardy Lasater ..... Abner Lasater	1	121
20.	Mechanic's Hill..	Moore	Benjamin P. Person Asa Williamson.... B. Manas....	1	39
21.	Fall Creek.....	Chatham.....	Letter.....		23
	Bethlehem	Moore	William Barrett.... A. Johnson..... L. W. Lawhorn		53

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
23.	Cedar Falls.....	Randolph.....	Matthew Sumner... S. M. Dorsett..... J. F. Marsh.....	4	21
				55	1678

In 1847, this body met at Emmaus M. H., Chatham county, N. C., on the 1st day of October.

The introductory sermon was preached by Elder William Lineberry.

Elder Eli Phillips was appointed moderator.

Corresponding messengers were present from the following associations: from Raleigh, Samuel P. Norris; from Pee Dee, A. Leach and A. Wright.

Corresponding messengers were appointed to the following associations: to Flat River, Elder Levi Andrews and H. M. C. Stroud; to Beulah, Samuel Baldwin and Jehu M. Beaver; to Liberty, Elder William Lineberry, D. Hackney, and James Crutchfield; to Pee Dee, Elders N. Richardson and E. Crutchfield; to Raleigh, James S. Lasater and E. A. Moore.

Elders N. Richardson, William Lineberry and P. W. Dowd, preached in the day, on Sabbath, and Elder E. Crutchfield at night.

The circular letter, for this year, was written by Elder W. Lineberry.

Brethren Richard Dowd, D. Hackney, A. G. Hinton, Willis Phillips, E. H. Straughan, J. S. Lasater, and William White, were appointed a board of itineracy, to procure a minister to itinerate within the bounds of this association.

A public collection was taken up on the Sabbath for Home and Foreign Missions, amounting to $41 00.

The first Saturday in May was appointed to be observ-

ed as a day of fasting and prayer, that God would revive religion, and raise up and send forth more laborers into his vineyard.

Elder W. Lineberry was appointed a delegate to the Baptist State Convention of N. C.

The following query from the church at Sandy Creek was received: "Is it agreeable to the gospel for members of the Baptist Church of Christ to buy and sell human beings, or keep them in bondage for life?"

For an answer, they were referred to the minutes of this body for 1835.

The Sandy Creek Bible Society held its fourth annual meeting at this time, and raised by subscription, $28 50.

The following churches were represented in the association:

No.	*Churches.*	*Counties.*	*Names of Delegates*	*No. Bap.*	*Total.*
1.	Antioch	Orange.....	Jehu M. Beaver.... Samuel Baldwin.... H. M. C. Stroud....	2	104
2.	Bear Creek.....	Chatham.....	Richard Dowd..... Solomon Ellis..... Lane Hutson.....	1	112
3.	Brush Creek.....	Randolph	Gera Lane..... Richard Paschal....		37
4.	Emmaus	Chatham.....	William Elmore..... E. H. Straughan .... Claborn Justice.....	2	64
5.	Friendship	Moore.....	Elder E. Phillips.... Elder N. Richardson William Davis.....		33
6.	Mount Olive.....	Chatham.....	Elder Levi Andrews William Glosson.... William Robertson..		75
7.	Love's Creek....	Chatham	Daniel Hackney.... John Lambert..... Duncan Murchison..	27	94
8.	May's Chapel....	Chatham.....	R. A. McIver..... Sherwood White.... W. M. Burns.....		162

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
9.	Mount Zion.....	Orange.....	John Patterson..... E. J. Brothers..... Samuel Barker.....	1	39
10.	Mount Carmel...	Orange.....	John Hutchins..... William G. Weaver. Alfred Boothe.....	3	114
11.	Mount Gilead....	Chatham.....	A. G. Hinton..... William Griffin..... Alfred P. Stroud ...	3	80
12.	Mineral Spring..	Chatham.....	James Crutchfield .. C. S. Fooshee..... William Culberson..		75
13.	Pleasant Grove ..	Chatham.....	Kelly Mitchel..... Daniel Johnson..... William Terrell.....	4	46
14.	Reave's Chapel..	Chatham.....	Benjamin Watson... Terrell Brooks..... Brooks Brantly.....		96
15.	Rocky River.....	Chatham.....	Elder W. Lineberry. Samuel Carter..... William Teague....	1	61
16.	Sandy Creek	Randolph	Abram Wright..... Leander York ..... William Reece		72
17.	Rock Spring.....	Chatham.....	Stephen Moore..... R. C. Poe..... E. A. Moore		38
18.	Sandy Field.....	Orange.....	Neverson Cates .... Merritt Cheek..... Ruffin Andrews		100
19.	Gum Spring.....	Chatham	James S. Lasater... Abner Lasater..... Micajah Burns	2	122
20.	Mechanic's Hill..	Moore	Ashly Parish ..... Sparks Kennedy.... Benjamin P. Person.		37
21.	Fall Creek	Chatham.....	Letter		25
22.	Bethlehem	Moore	Not represented		52
23.	Cedar Falls	Randolph.....	George W. Hislop .. Stephen Cox ..... John Hutson.....	24	45
				70	1553

In 1848, this body met at Pleasant Grove M. H., Chatham county, N. C., on the 29th day of September. Elder Levi Andrews delivered the introductory sermon. Elder William Lineberry was appointed moderator. Elder William C. Patterson was invited to, and accepted a seat in the association.

Messengers of correspondence were present from the following associations: from Raleigh, Elder James Dennis; from Beulah, Brother Thomas J. Cates.

Corresponding messengers were appointed to the following associations: to Flat River, Elders W. C. Patterson and Levi Andrews, and Brethren R. Webster and Jehu M. Beaver; to Beulah, Elder E. Crutchfield, A. P. Stroud, E. Elliott, and E. H. Straughan; to Liberty, Elder N. Richardson, B. P. Person, and J. R. Marsh; to Pee Dee, A. J. Gilbert, Willis Phillips, and Moses Baldwin; to Raleigh, Elder William Lineberry, Elder Eli Phillips, William White, and Hardy Lasater.

Elders William Lineberry, N. Richardson, and James Dennis, preached on the Sabbath. The public collection amounted to $7 50. A board of itineracy was appointed.

Brother George W. Thompson, of Wake county, agent for Wake Forest College, presented the claims of that institution in a "soul-stirring address."

The fifth annual meeting of the Sandy Creek Bible Society was held on Saturday.

The ordained ministers belonging to this association were W. H. Merritt, W. Lineberry, E. Crutchfield, A. J. Gilbert, Willis Coggin, N. Richardson, E. Phillips, W. C. Patterson, and Levi Andrews. Licentiates, Lane Hutson and S. Baldwin.

The following churches were represented:

No.	Churches.	Counties	Names of Delegates.	No. Bap.	Total.
1.	Antioch	Orange	D. L. Durham, J. Quackenbush, J. M. Beaver		103
2.	Bear Creek	Chatham	Elder A. J. Gilbert, Willis Phillips, James Beal		108
3.	Brush Creek	Randolph	J. Barker		37
4.	Emmaus	Chatham	E. H. Straughan, Richard Webster, C. Justice	1	65
5.	Friendship	Moore	El. N. Richardson	4	30
6.	Mount Olive	Chatham	Elder Levi Andrews, William Robertson, P. Ellington		72
7.	Love's Creek	Chatham	Daniel Hackney, Miles Womble, Joab Temples	1	80
8.	May's Chapel	Chatham	John Gilmore, Jordan Tyser, William White		158
9.	Mount Zion	Orange	E. G. Brothers, E. Elliott		37
10.	Mount Carmel	Orange	William G. Weaver, James M. Check, Alfred Boothe		98
11.	Mount Gilead	Chatham	J. W. Hackney, A. G. Hinton, William Griffin	12	90
12.	Mineral Spring	Chatham	James A. Jones, Joseph Sanders, Alexander Mazy		69
13.	Pleasant Grove	Chatham	Willis Ragan, Daniel Johnson, Ensley Council		
14.	Reave's Chapel	Chatham	John R. Marsh.		87
15.	Rocky River	Chatham	Elder W. Lineberry, Willis Jones, Henry Dorsett		58
16.	Sandy Creek	Randolph	Not represented		72
17.	Rock Spring	Chatham	John Thompson, E. A. Moore, Edmund Poe	1	39

No.	Churches.	Counties.	Names of Delegates.	No. Disp.	Total.
18.	Sandy Field.....	Orange.....	Hasten Poe..... W. M. Poe..... N. C. Cates.....		100
19.	Gum Spring.....	Chatham	Hardy Lasater..... Willis Poe..... James S. Lasater...	13	130
20.	Mechanic's Hill..	Moore	Not represented....		37
21.	Fall Creek.....	Chatham	" "		25
22.	Bethlehem.....	Moore..	James Dowdy..... Madison Fry.....	5	57
23.	Cedar Falls	Randolph.....	Stephen J. Cox..... John Hutson..... Moses Baldwin.....	9	55
				40	1518

In 1849, this body met at Reaves' chapel M. H., Chatham county, N. C., on the 5th day of October. Elder William C. Patterson delivered the introductory sermon. Elder Wm. Lineberry was appointed moderator. Brother George W. Thompson was present as a corresponding messenger from the Raleigh association.

Messengers of correspondence were appointed to the following associations: to Flat River, Elder W. C. Patterson, John Hutchins, and Merritt Cheek; to Beulah, Elder Levi Andrews, E. H. Straughan, H. M. C. Stroud, and Samuel Baldwin; to Liberty, Elder E. Crutchfield, Samuel Barker, and E. Elliott; to Pee Dee, Elder N. Richardson, Daniel Hackney, and J. F. Marsh; to Raleigh, Elders A. G. Gilbert and William Lineberry, A. G. Hinton and Lane A. Hutson.

Elders William Lineberry, N. Richardson, and William C. Patterson, preached on Sunday.

A public collection was made, amounting to $22 15, which was appropriated to the itineracy.

The same board of itineracy was continued.

A committee of helps was, at their request, sent to the church at Mineral Spring, to aid them in a matter of difficulty.

The circular letter for this year was prepared by Brother A. G. Hinton.

On Monday, the following brethren were in attendance, as corresponding messengers from their associations: from Beulah, Thomas S. Faucett; from Liberty, —— Moody.

The following preamble and resolutions were unanimously passed:

"*Whereas*, it hath pleased an all-wise Providence to separate from us, during the last associational year, our venerable Brother, Elder Eli Phillips, who has presided as moderator over this association for a number of years, and has been a very useful and indefatigable minister of Christ; as a tribute of respect we hereby adopt the following resolutions:

"1. *Resolved*, That in the death of our highly esteemed brother, we have lost one of the brightest ornaments in the church, and the association an invaluable officer.

"2. *Resolved*, That in the death of Brother Phillips the Baptist denomination has sustained an irreparable loss."

Elder N. Richardson, J. F. Marsh, D. Hackney, A. S. Dowd, and A. G. Hinton, were appointed a committee to have a suitable monument erected over his grave.

The sixth annual meeting of the Sandy Creek Bible Society was held on Monday. The meeting was addressed by Elder William C. Patterson and Brother George W. Thompson, of Wake county.

The following churches were represented in the association:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch.....	Orange.....	*Samuel Baldwin*.... John Quackenbush.. J. M. Beaver.....		101
2.	Bear Creek.....	Chatham.....	Richard Dowd..... John Dowd..... James Beal.....	11	112
3.	Brush Creek.....	Randolph.....	Richard Paschal.... Gera Lane..... Robert N. Stinson..		22
4.	Emmaus.....	Chatham.....	E. H. Straughan.... James Campbell.... C. Justice.....		65
5.	Mount Olive.....	Chatham.....	Elder Levi Andrews William Robertson.. Green Moore.....		70
6.	Love's Creek....	Chatham.....	Eld. W. C. Patterson Daniel Hackney.... William B. Dorsett.	16	90
7.	May's Chapel...	Chatham.....	Stephen Gilmore... Samuel Gilmore.... William White.....		141
8.	Mount Zion.....	Orange.....	David Teague..... Samuel Barker..... E. G. Brothers.....	1	38
9.	Mount Gilead....	Chatham.....	William Griffin..... A. G. Hinton..... Joshua W. Hackney	8	95
10.	Mount Carmel...	Orange.....	John Hutchins..... J. M. Cheek..... William G. Weaver.		98
11.	Mineral Spring...	Chatham.....	James Crutchfield... D. Foster ..... A. S. Dowd.....	25	87
12.	Pleasant Grove ..	Chatham.....	Ensley Council..... D. Johnson..... Kelly Mitchel.....	10	44
13.	Reave's Chapel..	Chatham.....	William Hackney... John Burke ..... Terrell Brooks.....		87
14.	Rocky River.....	Chatham.....	Elder W. Lineberry. William Duncan.... William Teague.....		55

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
15.	Sandy Creek.....	Randolph.....	Elder Wm. Wilson.. Leander York..... William Reece		62
16.	Rock Spring.....	Chatham.....	John Thompson .... George Dismukes... Stephen Moore.....	7	45
17.	Sandy Field.....	Orange	Alexander Hunter.. Merritt Cheek..... George Andrews....		96
18.	Gum Spring.....	Chatham.....	Willis Poe..... Wesley Pendergrass. Hardy Lasater.....		116
19.	Mechanic's Hill..	Moore	Ashley Parish..... Benjamin P. Person. L. Manes		
20.	Bethlehem.....	Moore.....	William C. Thaggard A. Ritter ..... A. D. Lawhorn, ...	30	
21.	Cedar Falls.....	Randolph.....	Matthew Sumner... William Hutson.... J. F. Marsh.....	16	71
22.	Moon's Chapel*..	Chatham.....	William Bowen..... Joshua Barker..... Lane A. Hutson....		37
23.	Fall Creek.....	Chatham.....	Not represented.....		25
24.	Friendship.....	Moore	Elder N. Richardson.		30
				124	1707

In 1850, this body met at Moon's Chapel, Chatham county, N. C., on the 4th day of October. The association sermon was preached by Elder William Lineberry.

Corresponding messengers were appointed to the following associations: to Flat River, Elder William Lineberry, J. W. Hackney, and A. P. Stroud; to Beulah, Elder Levi Andrews, Merritt Cheek, and John Hutchins; to Liberty, Elder N. Richardson, Lane Hutson, and Stephen J. Cox; to Pee Dee, Elder William C. Patterson, D. Hackney, and R. W. Barrett; to Raleigh, Elder E. Crutch-

* A newly constituted church.

field, Elder A. J. Gilbert, J. C. Stone, and William White.

A petition was sent to the Baptist State Convention of North Carolina, requesting that body to appoint Elder William C. Patterson a missionary to operate in the bounds of this association.

Elders William Lineberry, W. C. Patterson, and N. Richardson, preached on Sabbath. At the close of the sermon by Elder Patterson, a collection was taken, amounting to $27 50.

Reports were submitted and received upon the itineracy, organizing section meetings, church letters, &c. The committee appointed to prepare an *obituary* of Elder William H. Merritt made the following report, which was unanimously received:

"*Whereas*, it has pleased an all-wise providence to remove from us, during the last associational year, our worthy and venerable brother, Elder William H. Merritt, who for several years presided over this body as moderator, and has been a very useful and laborious minister of Christ, and a liberal supporter of every benevolent object; as a tribute of respect due to such a good man, we hereby adopt the following resolutions:

"1. *Resolved*, That in the death of our beloved brother, we have lost one of the brightest ornaments in the church, and the association one of its most benevolent members.

"2. *Resolved*, That in the death of our venerated Brother Merritt, the Baptist denomination has sustained a great loss.

"*Resolved*, That the foregoing preamble and resolutions be inserted in the minutes of this association."

The seventh annual meeting of the Sandy Creek Bible Society was held on Monday. The meeting was addressed

by Elder Levi Andrews, on the importance of circulating the Bible.

Funds in the hands of the treasurer...$131 36½
Disbursements..... 66 70

Balance on hand..... $64 66½

The following churches were represented in the association:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch.....	Orange.....	*Samuel Baldwin*.... John Quackenbush. H. M. Stroud.....	16	107
2.	Bear Creek.....	Chatham.....	Benjamin Gilbert... Solomon Ellis..... Nathaniel Bafford...	14	120
3.	Brush Creek.....	Randolph.....	Robert N. Stinson... Gera Lane..... Richard Paschal....	8	29
4.	Bethlehem.....	Moore.....	R. W. Barrett..... Presley Caddell.... George Ritter.....	14	101
5.	Cedar Falls.....	Randolph.....	Austin Lawrence... Stephen Cox..... Eli Coble.....	12	82
6.	Emmaus	Chatham.....	Elisha H. Straughan. Emsley Webster.... C. Justice.....	3	65
7.	Friendship	Moore.....	Elder N. Richardson.		30
8.	Fall Creek,.....	Chatham.....	Not represented....		25
9.	Gum Spring.....	Chatham.....	James S. Lasater... Willis Poe..... George Moore.....		109
10.	Love's Creek....	Chatham.....	Eld. W. C. Patterson Daniel Hackney.... Joseph S. Hackney.	5	90
11.	Mount Olive.....	Chatham.....	Samuel Lewis..... William Robertson.. Elder Levi Andrews.	6	72
12.	May s Chapel....	Chatham.....	Jordan Tyser..... William White..... W. T. Burns.....		13 2

No.	Churches.	Counties.	Names of Delegates.	No. Mem.	Total.
13.	Mount Zion.....	Orange.....	Elder E. Crutchfield. Henry Kivit..... E. G. Brothers.....		26
14.	Mount Gilead....	Chatham.....	William Griffin..... Alfred P. Stroud.... Joshua W. Hackney		88
15.	Mount Carmel...	Orange.....	John Hutchins..... John Horton..... Wm. G. Weaver....	29	105
16.	Mineral Spring...	Chatham.....	James A. Jones.... Benj. Crutchfield... G. W. Dafford.....	16	103
17.	Mechanic's Hill..	Moore.....	Not represented....		31
18.	Moon's Chapel...	Chatham.....	J. Barker..... T. W. Mathis..... C. J. Hutson.....	13	56
19.	Pleasant Grove ..	Chatham.....	John Dowdy..... Allen Ellis..... Lemuel Ellis.....	16	55
20.	Reaves' Chapel..	Chatham.....	William Carter..... J. J. Burk..... George W. Emerson.	8	90
21.	Rocky River.....	Chatham.....	Eld. Wm. Lineberry. Henry Dorsett..... Wiley Jones.....	9	63
22.	Rock Spring.....	Chatham.....	Edmund A. Poe.... C. B. Poe..... R. R. Moore.....		43
23.	Sandy Creek.....	Randolph.....	Peter Freeman..... Solomon Siler..... William Reece.....		37
24.	Sandy Field.....	Orange.....	Merritt Cheek..... Alexander Hunter.. Manly D. Andrews.	26	112
25.	Pittsborough*....	Chatham.....	J. C. Carlile..... A. W. Holton..... John Thompson....		13
				195	1773

In 1851, this body convened at Bethel M. H., Orange county, N. C., on the 3d day of October.

* A newly constituted church.

The introductory sermon was preached by Elder N. Richardson. Elder William Lineberry was appointed moderator.

Corresponding messengers were present from the following associations: from Pee Dee, a letter and minutes; from Raleigh, Elder John C. Wilson and Samuel P. Norris; from Beulah, Thomas D. Oldham, Alvis Durham, Thomas J. Cates, and Wiatt Cates; from Flat River, William Duskin and William Strain.

Elder E. Crutchfield was invited to, and accepted a seat as a ministering brother.

Messengers of correspondence were appointed to the folowing associations: to Flat river, Elder E. Crutchfield, H. M. C. Stroud, John Hutchins, and Samuel Baldwin; to Beulah, Elder William C. Patterson, Samuel Barker, and William Robertson; to Liberty, Elder Noah Richardson, William Bowen, and P. M. Baldwin; to Pee Dee, Elder N. Richardson, Elder William Lineberry, C. D. Sowell, and E. H. Straughan; to Raleigh, William Griffin, and Elders Levi Andrews, J. C. Averitt, and Atlas J. Gilbert.

At the suggestion of several brethren, the association agreed to build a male academy in the town of Pittsborough. Trustees were appointed, and a house put up, but for various reasons this location was abandoned, and finally the school was located at Mount Vernon Springs.

On the Sabbath, Elders W. Lineberry, N. Richardson, and E. Crutchfield, preached in the day, and Elder J. C. Averitt preached at night. The brethren tented on the ground during this meeting.

A board of itineracy was appointed. The collection on Sabbath, amounting to $12 66, was paid over to this board.

The churches were advised to contribute annually for

the benefit of Brother M. C. Baldwin, who was at Wake Forest College, pursuing studies preparatory to the ministry.

Elder William Lineberry, Samuel Baldwin, John R. Marsh, E. H. Straughan, Dr. A. W. Holton, A. P. Stroud, and Jordan Tyser, were appointed *trustees* of the Sandy Creek Baptist Association, agreeably to an act of the General Assembly of North Carolina, in relation to religious societies.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Esp.*	*Total.*
1.	Antioch.....	Orange.....	Samuel Baldwin.... John Quackenbush.. H. M. C. Stroud....		95
2.	Bear Creek.....	Chatham.....	A. B. Bright..... Elder A. J. Gilbert. Enoch Gross.....	17	141
3.	Brush Creek.....	Randolph.....	Gera Lane..... R. M. Stinson.....		90
4.	Bethlehem.....	Moore.....	John A. Jackson... A. J. Ritter..... C. D. Sowell.....	9	107
5.	Cedar Falls.....	Randolph.....	P. M. Baldwin..... J. T. Elliott..... G. W. Hyslop.....	6	72
6.	Emmaus.....	Chatham.....	E. H. Straughan.... Richard Webster... Washington Cook ..	10	74
7.	Friendship.....	Moore.....	Elder N Richardson.		80
8.	Fall Creek.....	Chatham.....	Not represented ...		25
9.	Gum Spring.....	Chatham.....	Jas. S. Lasater..... Abner Lasater..... George Moore.....	3	105
10.	Love's Creek....	Chatham	Eld. W. C. Patterson Daniel Hackney.... John Q. Smith.....		92
11.	Mount Olive.....	Chatham.....	Elder Levi Andrews. Samuel Lewis..... Wm. Robertson.....		70

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
12.	May's Chapel....	Chatham.....	Thomas Dowdy..... Jordan Tyser..... William White.....		122
13.	Mount Zion.....	Orange.....	Henry Kivit..... Samuel Barker..... David Teague.....		25
14.	Mount Gilead....	Chatham.....	A. P. Stroud..... William Griffin..... A. S. Garner.....		79
15.	Mount Carmel...	Orange.....	John Hutchins..... Jas. M. Cheek..... William G. Weaver.	25	130
16.	Mineral Springs..	Chatham.....	Robert Lambert.... W. P. Wren..... Benj. Crutchfield...		88
17.	Mechanic's Hill,.	Moore.....	Not represented....	3	33
18.	Moon's Chapel...	Chatham.....	William Bowen..... M. Jordan..... Thos. M. Matthews.	4	57
19.	Pleasant Grove..	Chatham.....	Daniel Johnson..... Thomas W. Womble. J. H. Mitchell.....	2	58
20.	Reave's Chapel..	Chatham.....	Benjamin Watson... John Robert Marsh.	4	85
21.	Rocky River....	Chatham.....	Elder W. Lineberry. W. Duncan..... S. Carter.....		59
22.	Rock Spring.....	Chatham.....	George Dismukes... E. A. Moore..... R. R. Moore.....		44
23.	Sandy Creek.....	Randolph.....	Not represented....		37
24.	Bethel ..... (formerly Sandy Field)	Orange.....	Manly D. Andrews. Neverson Cates.... Atlas J. Lloyd.....	4	100
25.	Pittsborough.....	Chatham.....	Elder J. C. Averitt. A. W. Holton..... John Thompson....		18
26.	Cool Spring*....	Moore	Winship Bryant		15
27.	Columbia*.....	Randolph	John Hutson..... Philip Hutson ..... G. W. Daffron.....		25
				87	1819

* Newly constituted.

The eighth annual meeting of the Sandy Creek Bible Society was held on Saturday P. M.

The amount contributed this year was $58 14.

Elder J. C. Averitt addressed the society, showing the great importance of giving the Bible to all the world.

Elder Levi Andrews was appointed president, J. R. Marsh, first, and J. S. Lasater second vice president, Elder N. Richardson, secretary, E. H. Straughan, treasurer, and Elder William Lineberry, general agent.

Cash on hand last year.....	$64 66
Received this year.....	66 53
	$131 19
Disbursements.....	61 48
Balance on hand.....	$69 71

In 1852, this body met at Pittsborough, Chatham county, N. C., on the 4th day of October.

The introductory sermon was preached by Elder E. Crutchfield.

Elder William Lineberry was appointed moderator.

Messengers of correspondence were present from the following associations: from Beulah, Elder George W. Purefoy, Thomas D. Oldham, and Stephen Wilkinson.

Elder John C. Wilson and Moses C. Baldwin were invited to, and accepted seats.

Corresponding messengers were appointed to the following associations; to Flat River, Samuel Baldwin, H. M. C. Stroud, and John Hutchins; to Beulah, Elder William C Patterson, Samuel Lewis, and William Robertson; to Raleigh, Elder A. J. Gilbert, William Griffin, J. W. Hackney, and A. P. Stroud; to Liberty, Elder N. Rich-

ardson, Elder E. Crutchfield, and P. M. Baldwin; to Pee Dee, Elder William Lineberry, Elder Noah Richardson, and E. H. Straughan.

The following committees were appointed to report at the next association:

On Sabbath Schools—Jordan Tyser, Stephen Gilmore, and Stephen Moore;

On Temperance—Elder N. Richardson, W. Bryant, and P. M. Baldwin;

On Periodicals—Dr. A. W. Holton, Samuel Baldwin, and John Thompson;

On the State of Religion—A. P. Stroud, William Griffin, and James S. Lasater.

The sum of $43 15 was contributed for the benefit of Brother M. C. Baldwin, a licentiate of this body, now at Wake Forest college.

On Saturday Elders George W. Purefoy and J. C. Wilson preached in the Methodist M. H.; and at night Elder Richardson preached at the Baptist M. H.

On Sunday, in the forenoon, Elder George W. Purefoy preached in the Presbyterian M. H., Elder William Lineberry in the Methodist M. H., and Elder N. Richardson in the Baptist M. H. At three o'clock Elder E. Crutchfield preached in the Baptist M. H., and Brother M. C. Baldwin in the Methodist M. H. At night, Elder N. Richardson preached in the Baptist M. H.

One member from each church was appointed to solicit from the churches funds to aid Brethren M. C. Baldwin and Benson F. Cole in procuring clothing, books, &c. while prosecuting their studies at Wake Forest college.

A vote of thanks was tendered to the Methodists and Presbyterians of Pittsborough, for the use of their meeting-houses during this meeting.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch.....	Orange	Samuel Baldwin.... William Lloyd..... John R. Ward.....	4	95
2.	Bear Creek.....	Chatham.....	Benjamin Gilbert.....		141
3.	Brush Creek.....	Randolph	Richard Paschal.....		32
4.	Bethlehem.....	Moore.....	S. Phillips..... A. D. Ritter..... A. D. Lawhorn.....	5	108
5.	Cedar Falls.....	Randolph	P. M. Baldwin..... J. T. Elliott.....	2	71
6.	Emmaus	Chatham.....	E. H. Straughan.... C. Justice ..... T. C. Clark.....	7	80
7.	Friendship.....	Moore	Elder N. Richardson..		39
8.	Fall Creek	Chatham	Not represented.....		25
9.	Gum Spring.....	Chatham	George Moore..... Willis Poe..... James S. Lasater..		100
10.	Love's Creek....	Chatham.....	John Lambert..... J. A. Gilliland ..... G. W. Gee.....		90
11.	Mount Olive.....	Chatham.....	Elder Levi Andrews William Robertson.. Samuel Lewis		70
12.	May's Chapel....	Chatham.....	Jordan Tyser ..... W. T. Burns..... Stephen Gilmore...	17	126
13.	Mount Zion.....	Orange	E. G. Brothers,..... David Teague.....		24
14.	Mount Gilead....	Chatham.....	A. P. Stroud..... Joshua W. Hackney William Griffin.....		79
15.	Mount Carmel...	Orange.....	Not represented.....		130
16.	Mineral Spring..	Chatham.....	J. A. Jones..... N. B. Bray..... B. Fooshee		87
17.	Mechanic's Hill..	Moore	Not represented.....		33
18.	Moon's Chapel...	Chatham.....	T. W. Mathis ..... M. Jordan ..... Thomas Marley.....		54

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
19.	Pleasant Grove..	Chatham.....	Thomas W. Womble L. Ellis..... W. H. Womble.....		56
20.	Reave's Chapel..	Chatham.....	John Burk..... J. R. Marsh..... John Emerson.....		81
21.	Rocky River.....	Chatham.....	Henry Dorsett..... Elder W. Lineberry. Elder E. Crutchfield.		59
22.	Rock Spring.....	Chatham.....	Stephen Moore..... R. C. Poe..... E. A. Moore.....		43
23.	Sandy Creek.....	Randolph	W. Kirkman..... J. Burges..... S. S. Siler.....		35
24.	Bethel.....	Orange.....	Richard S. Andrews A. Hunter ..... Manley D. Andrews		100
25.	Pittsborough.....	Chatham	John Thompson ... J. Hammock..... A. W. Holton		17
26.	Cool Spring	Moore	W. Bryant..... Thomas Mathis		13
27.	Columbia	Randolph	D. Kivit..... Phillip Hutson..... G. W. Dafford.....		23
				35	1802

The board of itineracy reported that Elder William Lineberry labored sixty-five days and baptized seven persons.

On Saturday, October 2, the Sandy Creek Bible Society held its ninth annual meeting. Elders Purefoy and Richardson addressed the meeting, after which a subscription was taken up, amounting to $38 55.

In 1853, this body met at Bear Creek M. H., Chatham county, N. C., on the 30th day of September.

The introductory sermon was preached by Brother A. L. Stough.

Brother W. D. Dowd was unanimously elected moderator.

Corresponding messengers were present from the following associations: from Raleigh, Elder J. C. Wilson; from Pee Dee, Elder A. D. Blackwood; from Beulah, Elder T. S. Yarbro.

Corresponding messengers were appointed to the following associations: to Flat River, Samuel Baldwin, Peter Freeman, and John Hutchins; to Beulah, Elder William Lineberry, William Robertson, J. R. Ward, and A. P. Stroud; to Raleigh, Elder William C. Patterson, R. A. Patterson, and A. Ellis; to Liberty, Elder N. Richardson, Elder E. Crutchfield, and S. Barker; to Pee Dee, Elder Job Jacks, E. A. Poe, W. D. Dowd, and Elder N. Richardson.

Committees were appointed on the Baptist State Convention of N. C., and on the N. C. Baptist Bible and Publication Society.

Brethren A. L. Stough and Samuel Baldwin were ordained to the work of the ministry, on Sunday morning. The presbytery consisted of Elders N. Richardson, T. S. Yarbro, William C. Patterson, A. D. Blackwood, E. Crutchfield, and John C. Wilson.

Brother Stough was sent up for examination by the church at Lystra, and Brother Baldwin, by the church at Antioch.

The association recommended Elder A. L. Stough to the Board of the N. C. B. and P. Society, as a proper person for a colporteur to operate in the bounds of this association.

On Sunday, Elders A. D. Blackwood, Thomas S. Yarbro, and N. Richardson, preached, and Elder William C. Patterson at night.

At the close of Elder Yarbro's sermon a collection was taken up, amounting to $70 00, for missionary purposes.

The committee appointed to receive funds to aid Brethren Baldwin and Cole, reported that they had received $62 70.

Elders N. Richardson, and A. L. Stough, and Brethren E. A. Poe, W. D. Dowd, A. P. Stroud, and Daniel Hackney, were appointed delegates to the Baptist State Convention of N. C.

Among others, the following resolutions were passed:

"*Resolved*, That each pastor of the several churches be requested to preach a sermon, at least once a year, at each of his churches, on the ordinance of baptism and communion."

"*Resolved*, That this association regards the manufacture and sale of ardent spirits as unbecoming any member of Baptist churches."

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch	Orange	J. R. Ward, R. A. Patterson, D. W. Durham	8	102
2.	Bear Creek	Chatham	W. Phillips, J. Dowd, E. Nalls	19	147
3.	Brush Creek	Randolph	O. Welch, Elder Job Jacks, Gera Lane	30	61
4.	Bethlehem	Moore	R. W. Barrett, J. Warner, B. Fry	6	122
5.	Bethel	Orange	Manly D. Andrews, R. Andrews, A. J. Lloyd		95
6.	Emmaus	Chatham	Claborn Justice	20	99
7.	Cedar Falls	Randolph	S. L. Cox, E. Coble, M. Sumner		62
8.	Cool Spring	Moore	W. Bryant, A. Jones	6	2

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
9.	Columbia	Randolph.	John Hutson, J. R. Wilson, W. J. Hutson		26
10.	Friendship	Moore	W. D. Dowd, E. Q. Sowell, J. R. McLemore	5	53
11.	Love's Creek	Chatham	G. W. Gee, J. Lambert, Daniel Hackney	1	98
12.	Lystra*	Orange	Atlas J. Riggsbee, Stephen E. Cole, J. J. Riggsbee		74
13.	Mineral Spring	Chatham	J. H. Crutchfield, A. Dowd, R. Lambert		87
14.	May's Chapel	Chatham	Jordan Tyser, Thomas Dowdy, J. W. White	3	132
15.	Moon's Chapel	Chatham	T. W. Matthews, L. Jordan, Thomas Marley		53
16.	Mount Gilead	Chatham	A. P. Stroud, A. S. Seymour		85
17.	Mount Zion	Orange	S. Barker, E. G. Brothers, Henry Kivit		23
18.	Mount Olive	Chatham	William Robertson, P. Ellington	3	75
19.	Mount Carmel	Orange	John Hutchins, William G. Weaver.		54
20.	Mechanic's Hill	Moore	G. W. Davis, A. Manes		30
21.	Fall Creek	Chatham	Not represented.		25
22	Gum Spring	Chatham	Hardy Lasater, A. Lasater, A. M. Howard	14	107
23.	Pleasant Grove	Chatham	Thomas H. Womble, Allen Ellis, Kelley Mitchel.		54
24.	Pittsborough	Chatham	A. W. Holton, S. Gilmore, John Thompson		16

* A newly constituted church, taken from Mount Carmel.

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
25.	Reave's Chapel..	Chatham	Benjamin Watson .. W. Burk..... E. Webster		77
26.	Rocky River	Chatham.....	Elder E. Crutchfield S. Carter.....	3	59
27.	Rock Spring.....	Chatham	E. A. Poe..... R. R. Moore ..... George Dismukes ..	1	51
28.	Sandy Creek	Randolph.....	W. Kirkman..... L. York..... P. Freeman		35
				119	1890

In 1854, this body met at Mount Pleasant M. H., Randolph county, N. C., on the 29th day of September. The introductory sermon was preached by Elder Thomas S. Yarbro. Brother W. D. Dowd was appointed moderator. Elders William Lineberry, A. L. Stough, and J. Murry, were invited to, and accepted seats in the association.

Messengers of correspondence were appointed to the following associations: to Flat River, Elders William C. Patterson, Thomas S. Yarbro, and Brother P. H. McDade; to Beulah, S. V. Barker, E. G. Brothers, and *B. J. Hackney;* to Raleigh, iWlliam Griffin, J. C. Stone, and A. W. Jones; to Liberty, Elders William C. Patterson, E. Crutchfield, and J. Murry; to Pee Dee, Elder A. L. Stough, W. D. Dowd, and E. H. Straughan.

Committees were appointed on home and foreign missions, education, temperance, Sabbath schools, and on colporteurage.

On the Sabbath, Elders William Lineberry, Thomas S. Yarbro, and N. Richardson preached. Elder A. L. Stough preached at night. At the close of Elder Yarbro's sermon a collection was taken, amounting to $40. The sum of $38 60 was contributed for Brethren M. C. Baldwin and B. F. Cole.

Elders J. Jacks, J. Murry, and A. L. Stough, and Brethren Jordan Tyser, Stephen Gilmore, and W. D. Dowd, were appointed delegates to the Baptist State Convention of N. C.

It was "*Resolved*, That this association have the sacrament of the Lord's Supper administered at its annual meetings."

This practice was soon discontinued, from the fact that this is a church and not an associational ordinance.

The trustees of this association were instructed to look out and procure a suitable site for a male and female school in the bounds of this association. Mount Vernon Springs was suggested as a suitable place.

The trustees of this body, at this time, were Elder William Lineberry, Elder Samuel Baldwin, J. R. Marsh, E. H. Straughan, J. Tyser, Dr. A. W. Holton, A. P. Stroud, William Carter, Josiah White, E. Hinton, and Robert Marsh.

The ordained ministers belonging to this body, at this time, were William Lineberry, E. Crutchfield, A. J. Gilbert, W. Coggins, G. W. Purefoy, B. J. Hackney, Samuel Baldwin, T. S. Yarbro, A. L. Stough, J. Jacks, J. Murry, Noah Richardson, H. Woodward, J. Sowell, and William C. Patterson.

The following resolution was passed:

"*Resolved*, That it be a standing rule of this body to permit any of the brethren of this association to represent us at the meetings of any sister association with which we usually correspond."

Interesting reports were submitted and printed, on education, colporteurage, home and foreign missions, temperance, and Sabbath schools.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates	No. Bap.	Total.
1.	Antioch	Orange	D. M. Durham	31	137
2.	Brush Creek	Randolph	Elder Job Jacks, Gera Lane, J. Bowen	1	59
3.	Gum Spring	Chatham	James S. Lasater, A. Lasater, George Moore		103
4.	Pleasant Grove	Chatham	W. H. Womble		57
5.	Reave's Chapel	Chatham	J. R. Marsh, E. W. Webster, R. D. Burk		70
6.	Sandy Creek	Randolph	Leander Kivit, Leander York, J. E. Pew		34
7.	Bear Creek	Chatham	Elder A. J. Gilbert	19	161
8.	Love's Creek	Chatham	Eld. W. C. Patterson, Daniel Hackney, J. Lambert		88
9.	Cedar Falls	Randolph	P. M. Baldwin, W. B. Cheek, Eli Coble	28	88
10.	Mineral Springs	Chatham	W. P. Wren, V. D. R. Fooshee		78
11.	Rock Spring	Chatham	E. A. Poe, R. R. Moore, Joseph Dismukes		50
12.	Pittsborough	Chatham	Elder T. S. Yarbro		19
13.	Rocky River	Chatham	H. Dorsett, W. Jones, S. Carter		54
14.	Friendship	Moore	Elder H. Woodward, W. D. Dowd	1	37
15.	Cool Spring	Moore	A. W. Jones, J. T. Gilmore, P. Henley	2	16
16.	Emmaus	Chatham	T. J. Clark, Pinkney Thrift, W. Cook	23	122
17.	May's Chapel	Chatham	Jordan Tyser, Stephen Gilmore, A. W. Lindsey		128

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
18.	Moon's Chapel...	Chatham.....	M. Jordan ..... T. W. Matthews.... Thomas Marley.....	6	58
19.	Bethlehem.....	Moore	A. J. Ritter..... W. Lawhorn	2	121
20.	Bethel.....	Orange.....	Letter.		
21.	Mount Gilead....	Chatham.....	William Griffin..... S. Scroble	6	101
22.	Mount Zion	Orange	E. G. Brothers ..... S. N. Barker.....		23
23.	Monnt Olive.....	Chatham.....	William Robertson..		64
24.	Mount Carmel...	Orange	Letter.....	3	70
25.	Columbia	Randolph.....	John Hutson..... D. Kivit.....	15	40
26.	Lystra	.....	J. T. Riggsbee ..... A. J. Riggsbee.....	16	94
27.	Mechanic's Hill..	Moore.....	L. Maness ..... A. Parish.....		30
28.	Fall Creek	Chatham.....	Not represented.		
29.	Chapel Hill*	Orange.....	P. H. McDade..... Isaac Hudson		40
				149	2030

In 1855, this body met at Antioch M. H., Orange county, N. C., on the 5th day of October. The introductory sermon was delivered by Elder J. C. Wilson. Elder William Lineberry was chosen moderator. Elder N. Richardson, who had been the standing clerk for about twenty years, having tendered his resignation, E. H. Straughan was elected clerk.

The association "tendered its thanks to Elder Noah Richardson, for his efficient services as clerk of this body for twenty years."

An effort was made to constitute the ordained ministers of this body *ex officio* members of the same. The matter

* Chapel Hill, a newly constituted church, was received at this meeting.

was laid over for final action at the next association, at which time it was decided against.

Dr. G. F. H. Crocket, agent of the Indian mission, was invited to, and accepted a seat in the association.

The Baptist church in Fayetteville, by its delegates, Elder James McDaniel, W. B. Shemwell, and James F. Marsh, petitioned for admission into this body. It was received, and its delegates were recognised as members of this body.

Ministering Brethren B. J. Hackney, A. L. Stough, and J. C. Wilson, accepted seats in the association.

Corresponding messengers were present from the following associations: from Flat River, Elder B. J. Hackney and Abel Maddry; from Beulah, Thomas D. Oldham, Alexander Douglass, Chesley P. Moore, and Wm. Jones.

Committees were appointed on the Baptist State Convention, church letters, temperance, foreign and domestic missions, periodicals, education, special changes, and Sabbath schools.

Special prayer was offered for a revival of religion in the bounds of this association.

Corresponding messengers were appointed to the following associations: to Flat River, Elder B. J. Hackney, Elder Thomas S. Yarbro and P. H. McDade; to Beulah, Elder J. P. Mason, Elder Thomas S. Yarbro, A. P. Stroud, and Alvis Durham; to Raleigh, Elder George W. Purefoy, Elder J. C. Wilson, and J. W. Hackney; to Liberty, Elder Levi Andrews, Elder J. Murry, Elder E. Crutchfield, and P. P. Freeman; to Pee Dee, Elders Jas. McDaniel, A. L. Stough, N. Richardson, and Brother Daniel Hackney.

The trustees of this association, who were appointed last year to look out and procure a suitable location for a

male and female school, reported that they had purchased of Abner B. Marsh the "Mount Vernon Springs," and established male and female schools under the name of "The Mount Vernon Male and Female Seminary."

The following persons were appointed trustees of said school, in addition to those appointed last year: Aaron Emmerson, A. B. Marsh, M. F. C. Iddings, W. P. Wren, B. N. Watson, John T. Brooks, William Headen, Allen Fox, R. B. Paschal, William Bowen, John B. Headen, Elder Noah Richardson, W. D. Andrews, Elder James McDaniel, William White, J. S. Lasater, and Elder Thomas S. Yarbro.

The first Friday in May was set apart as a day of fasting and prayer.

The circular letter for this year was prepared by Elder George W. Purefoy, on "A Call to the Gospel Ministry."

A resolution from the church at Bethel M. H., recommending this association to take a scholarship in Wake Forest college, was laid on the table, and the following resolution was passed:

"*Resolved*, That the several churches composing this association be requested to take into consideration the subject of raising a scholarship for Wake Forest college, and report to the next association."

A board of itineracy was appointed, and the churches earnestly requested to contribute funds to aid said board to supply the destitute portions of this association with preaching.

Elders William Lineberry, James McDaniel, and Noah Richardson, preached on the Sabbath. At the close of the sermon by Elder McDaniel, a collection was taken, amounting to $54 41.

At three o'clock, Elder G. F. H. Crocket addressed the audience on Indian Missions.

The church at Chapel Hill recommend Brother J. P. Mason for examination before this body, with a view to his ordination to the work of the ministry. As Brother Mason was prevented by family indisposition from appearing at the time appointed before the association, Elders McDaniel, Richardson, Yarbro, Wilson, Purefoy, and Hackney, were appointed a presbytery to attend to that duty at Brother Mason's convenience.

Delegates were appointed to attend the Baptist State Convention of N. C.

The following resolution was adopted:

"*Resolved*, That the ministers of this association are hereby earnestly requested to take up a public collection in their congregations every year for the benefit of the Baptist State Convention of N. C."

Every pastor of our churches should invariably comply with this request. If this was done, our missionary and educational interests would prosper, without the necessity of agents. Every church should consider itself a missionary body, and its pastor an agent.

The committee on special changes reported the death of Brother Stephen Moore, who had been an exemplary and efficient member of Emmaus and Rock Spring churches. And also the death of Elder William C. Patterson, who was an efficient, zealous, and useful minister of this body.

The association passed the following resolution:

"*Resolved*, That we recommend the churches to send donations to the next association to purchase a suitable tombstone for Brother Patterson's grave."

Resolutions were unanimously passed recommending "The Great Iron Wheel," and "Orchard's History of Foreign Baptists." And also defending the moral character of Elder J. R. Graves, the author of the "Great Iron

Wheel," against the slanders and misrepresentations of the enemies of that work, and recommending him to the confidence of the denomination.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch	Orange	Alvis Durham, Alfred P. Stroud, H. M. C. Stroud	1	129
2.	Brush Creek	Randolph	Elder Job Jacks, R. B. Paschal, Gera Lane		55
3.	Bear Creek	Chatham	Willis Phillips, J. Temple, Larkin Lloyd	15	177
4.	Bethlehem	Moore	S. P. Phillips, R. W. Barrett, J. W. Warner	2	122
5.	Bethel	Orange	Manly D. Andrews, W. M. Poe, Ruffin Andrews	5	95
6.	Cedar Falls	Randolph	P. P. Freeman, J. T. Elliott, Parker Fox	2	90
7.	Cool Spring	Moore	W. Bryant, A. W. Jones, D. C. Murchison	2	26
8.	Columbia	Randolph	J. Whitehead, J. Hutson, W. J. Hutson	10	50
9.	Chapel Hill	Orange	Nash Cheek, David McCauley, P. H. McDade	11	75
10.	Emmaus	Chatham	R. Webster, E. H. Straughan, Claborn Justice	4	123
11.	Friendship	Moore	Elder N. Richardson, E. Q. Sowell, W. D. Dowd	1	43
12.	Fayetteville	Cumberland	Elder J. McDaniel, W. B. Shemwell, J. F. Marsh	1	375
13.	Gum Spring	Chatham	George Moore, Abner Lasater, James S. Lasater		105

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
14.	Love's Creek....	Chatham.....	Daniel Hackney.... S. T. Gee..... J. L. Hackney.....		85
15.	Lystra.....	Chatham.....	A. J. Riggsbee..... Thomas Riggsbee... F. B. Cole.....	6	97
16.	Mineral Spring...	Chatham.....	R. Lambert..... J. H. Crutchfield... W. P. Wren.....	1	77
17.	May's Chapel....	Chatham.....	William White..... Jordan Tyser..... W. A. Lindsey.....		126
18.	Moon's Chapel...	Chatham.....	Elder J. Murry ..... H. D. Teague..... Miles Edwards.....		55
19.	Mount Gilead...	Chatham.....	J. W. Hackney..... H. J. Stone ..... William Griffin.....		60
20.	Mount Zion.....	Orange.....	H. Kivit..... E. G. Brothers ..... S. V. Barker.....	9	31
21.	Mount Olive.....	Chatham.....	Elder Levi Andrews P. Ellington..... Green Moore..... ..		62
22.	Mount Carmel...	Orange	Not represented....		70
23.	Mechanic's Hill..	Moore	Letter.....		32
24.	Pleasant Grove..	Chatham.....	Daniel Johnson .... L. Ellis ..... T. W. Womble.....		54
25.	Pittsborough.....	Chatham.....	Elder T. S. Yarbro.. John Thompson.... A. W. Holton.....		19
26.	Reave's Chapel..	Chatham.....	E. W. Webster..... B. N. Watson..... T. Johnson		66
27.	Rock Spring.....	Chatham.....	R. C. Poe..... C. C. P. Dismukes.. J. G. Dismukes.....	7	51
28.	Rocky River.....	Chatham.....	Elder W. Lineberry. Elder E. Crutchfield. S. Carter		53
29.	Sandy Creek	Randolph.....	Not represented.....		34
				77	2426

In 1856, this body met at May's Chapel, Chatham county, N. C., on the 3d day of October.

The introductory sermon was delivered by Elder G. F. H. Crockett. Elder William Lineberry was chosen moderator. The Baptist church at Crane's Creek was received at this meeting.

Corresponding messengers were present from the following associations: from Beulah, Thomas D. Oldham and W. M. Jones; from Liberty, Elder A. Weaver, Elder O. Churchill, and A. Palmer; from Raleigh, Elder J. J. James and Joseph Horton. Ministering brethren G. F. H. Crockett, E. F. Beachem, E. Crutchfield, and Elias Dodson, agent of the Foreign Mission Board, were invited to, and accepted seats in the association. Committees were appointed on the Baptist State Convention, church letters, temperance, foreign missions, domestic missions, periodicals, Sabbath schools, &c.

Brother P. M. Powell arrived, and took a seat as a corresponding messenger from the Pee Dee Association. Elder G. W. Purefoy arrived, and took a seat as a ministering brother.

The trustees of the Mount Vernon Male and Female Seminary presented their annual report.

Elders George W. Purefoy, Noah Richardson, and Amos Weaver, preached on Sunday. At the close of Elder Richardson's sermon, a collection was taken, amounting to $73 40.

A committee, which was appointed last year, presented a constitution for an itinerant board, which was unanimously adopted. The payment of *five dollars* entitled the donor to a seat in said board, the meeting to be held annually at the time and place of holding this association. The object of this board was to send ministers

into the destitute portions within the bounds of this association.

Corresponding messengers were appointed to the following associations: to Flat River, Elders J. C. Wilson, T. S. Yarbro, Levi Andrews, and Brother R. H. McDade; to Beulah, Elder B. J. Hackney, Elder T. S. Yarbro, and brethren Stephen Gilmore, and E. G. Brothers; to Raleigh, Elders James McDaniel, G. W. Purefoy, J. C. Wilson, E. F. Beachem, and Brethren William White and William Griffin; to Liberty, Elders E. Crutchfield, N. Richardson, William Lineberry, and Brethren S. V. Barker and S. White; to Pee Dee, Elders Jas. McDaniel, N. Richardson, and Brethren Daniel Hackney and W. D. Dowd.

Seven delegates were appointed to represent this body in the Baptist State Convention of N. C.

It was reported to the association that Elder Joseph Murry, a minister in connection with this body, holds and publicly preaches sentiments that are subversive of the gospel system. The association advised the Moon's chapel church, of which said minister was a member, to call forthwith a council of judicious ministers, to sit with them in judgment on his case. Soon after the adjournment of this meeting the church at Moon's chapel called a council, which deposed him from the ministry, and advised the church to excommunicate him, which was done at the same meeting.

The usage of Baptist churches, when charges are brought against a minister of immoral conduct or false doctrine, is first to call a council of ministers and investigate the charges; if he is acquitted, that is the end of the proceeding, for it would be a rare case in which the church would dissent from the advice of the council. If the charges are

sustained, the accused minister is reprimanded, gives satisfaction, and is fully cleared and restored, or is *deposed from the ministry*, and is then, and not until then, excommunicated from the church.

Elder E. Crutchfield, A. Bright, and W. Phillips, were added to the list of trustees of Mount Vernon Male and Female Seminary.

The Board of instruction in the above named seminary was R. P. Jones, A. M., principal in the male department; C. Lane, assistant. Miss V. C. Royster, principal in the female department; Miss Emma Poe, assistant; Mrs. R. P. Jones, music.

The following ordained preachers belonged to this body at this time: Elders William Lineberry, Levi Andrews, Noah Richardson, Enoch Crutchfield, James McDaniel, Samuel Baldwin, E. F. Beachem, A. J. Gilbert, Willis Coggin, J. C. Wilson, George W. Purefoy, B. J. Hackney, James P. Mason, Job Jacks, and Orren Churchill. Licentiates: R. A. Patterson, Stephen Gilmore, and Allen Ellis.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch	Orange	David Andrews, D. M. Durham, John R. Ward	3	121
2.	Brush Creek	Randolph	Elder J. Jacks, E. T. Lambert, R. F. D. Foshee	3	58
3.	Bear Creek	Chatham	Elder A. J. Gilbert, A. B. Bright, T. Brooks		156
4.	Bethlehem	Moore	W. W. Sears, S. P. Phillips, R. W. Barrett	21	139
5.	Bethel	Orange	A. J. Lloyd, M. Andrews, R. Andrews		80

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
6.	Cedar Falls	Chatham	H. Branson, J. Winningham, H. B. Marsley	32	118
7.	Cool Spring	Moore	W. Bryan, A. W. Jones, J. J. Gilmore		22
8.	Columbia	Randolph	J. Whitehead, J. Teague, D. V. Furgerson	18	66
9.	Chapel Hill	Orange	P. H. McDade, Nash Cheek, W. G. Weaver	36	125
10.	Emmaus	Chatham	R. Webster, C. Justice, William A. Lineberry	3	123
11.	Friendship	Moore	Elder N. Richardson, W. D. Dowd, E. Q. Sowell		41
12.	Fayetteville	Cumberland	Elder Jas. McDaniel, J. M. Beasley, James F. Marsh	24	383
13.	Gum Spring	Chatham	Elder J. C. Wilson, A. M. Harwood, J. R. Thomas	9	113
14.	Love's Creek	Chatham	Daniel Hackney, J. Lambert, H. Dorsett	33	104
15.	Lystra	Chatham	A. J. Riggsbee, S. E. Cole, Thomas H. Riggsbee	3	87
16.	Mineral Spring	Chatham	Elder T. S. Yarbro, R. Lambert, J. A. Jones		75
17.	May's Chapel	Chatham	J. Dowdy, J. Gilmore, W. Burns		119
18.	Moon's Chapel	Randolph	M. Jordan, T. W. Matthews, Thomas Marley		48
19.	Mount Gilead	Chatham	Joshua W. Hackney, William Griffin, A. Garner	1	51
20.	Mount Carmel	Orange	Not represented		70
21.	Mount Zion	Orange	H. Kivit, S. V. Barker, E. G. Brothers		33

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
22.	Mount Olive.....	Chatham.....	Elder Levi Andrews S. Lewis ..... William Glosson ...	14	63
23.	Mechanic's Hill ..	Moore	G. Davis..... L. Stutts ..... B. P. Person.....		29
24.	Pleasant Grove..	Chatham.....	L. Ellis..... J. Dowdy..... W. H. Womble.....		53
25.	Pittsborough.....	Chatham.....	Hasten Poe.....		12
26.	Reave's Chapel..	Chatham.....	J. R. Marsh ..... J. Rosser ..... G. Emmerson	11	76
27.	Rock Spring.....	Chatham.....	Ambrose Eubanks.. J. G. Dismukes .... C. B. Poe.....	1	53
28.	Rocky River.....	Chatham.....	Elder W. Lineberry. W. Duncan ..... S. White.....	7	59
29.	Sandy Creek....	Randolph.....	T. McDaniel ..... L. York ..... S. S. Siler		41
30.	Crane's Creek...	Moore	W. C. Rogers ..... H. Rogers ..... T. Savage		10
31.	Fall Creek.....	Chatham.....	Not represented.		
				219	2539

In 1857, this body met at Bear Creek, Chatham county, N. C., on the 2d day of October. The introductory sermon was preached by Elder William Lineberry. He was elected moderator. Elder John Mitchel, agent for the endowment of Wake Forest College, and Brethren H. F. Ivey and E. A. Poe were invited to and accepted seats in the association.

Messengers of correspondence were present from the following associations: from Raleigh, Elder John Mitchel and Leroy Mitchel; from Flat River, Elder B. J. Hackney and C. F. Burroughs; from Beulah, Elder C. W.

Cheek and Elder F. M. Jordan; from Pee Dee, Brother Eli Phillips.

The Baptist church at Juniper Spring was received at this meeting.

On Saturday, Elders Thomas S. Yarbro, George W. Purefoy, and E. Crutchfield, were invited to and accepted seats. Committees were appointed upon the following subjects: Finance, Baptist State Convention, church letters, temperance, foreign and domestic missions, periodicals, education, and Sabbath schools.

The following query was presented by Brother P. H. McDade: "Is there any scripture authority or example for the preaching of funerals? If any, where may it be found? If none, is it consistent and proper for Baptists to encourage it?"

The first part of the query was answered in the negative, the later part was laid on the table.

The circular letter for this year was written by Elder Thomas S. Yarbro.

Corresponding messengers were appointed to the following associations: to Flat River, Elder B. J. Hackney, Elder Samuel Baldwin, Nash Cheek, and P. H. McDade; to Beulah, Elder George W. Purefoy, Elder J. C. Wilson, H. M. C. Stroud, and R. S. Andrews; to Raleigh, Elder E. F. Beachem, Elder T. S. Yarbro, James S. Lasater, and Joshua W. Hackney; to Liberty, Elder A. J. Gilbert, Elder E. Crutchfield, H. B. Marley, and S. White; to Pee Dee, Elder James McDaniel, Elder N. Richardson, W. D. Dowd, and John Hutson.

Elder George W. Purefoy was requested to prepare a centenary sermon, to be delivered at the next association, that being its *one hundredth* annual session.

Elders James McDaniel, Noah Richardson, and George W. Purefoy, preached on the Sabbath.

Elders McDaniel, Purefoy, Yarbro, Wilson and Beachem, were appointed a presbytery to meet at May's Chapel, for the purpose of ordaining brother Stephen Gilmore to the work of the gospel ministry.

On the 5th Sabbath in November, Elders Thomas S. Yarbro, J. C. Wilson, and George W. Purefoy, met at May's Chapel, and ordained Brother Stephen Gilmore, and delivered to him ministerial credentials.

On Sunday the public collection, from the whites, amounted to $60 00, from the colored people, $5 00, which was divided between the three objects of the Baptist State Convention, which are, Home and Foreign Missions, and the education of indigent young men who are preparing for the ministry.

Elder John C. Wilson, James S. Lasater, and William White, were appointed a committee to confer with Elder George W. Purefoy and request a copy of his sermon, preached on the Sabbath, for publication.

The following brethren were appointed delegates to the Baptist State Convention of N. C.: Elder James McDaniel, Thomas L. Johnson, Elder E. F. Beachem, Elder Levi Thorne, H. F. Ivey, Elder T. S. Yarbro, and P. H. McDade.

Elders James McDaniel and Enoch Crutchfield were appointed trustees of Mount Vernon Seminary.

The Board of Itineracy met on Monday. An executive committee was appointed to procure one or more missionaries, as soon as possible, to operate in the bounds of this association, especially in the countiesof Moore, Cumberland, and Randolph. This committee was instructed to require of the itinerants, to furnish themselves with our denaminational and other religious books, for circulation.

The following churches were represented:

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
1.	Antioch	Orange	David Andrews, A. P. Stroud, John R. Ward	12	126
2.	Brush Creek	Randolph	R. B. Paschal, R. M. Stinson, Owen Welch	2	54
3.	Bear Creek	Chatham	Thomas Womble, Orren Andrews, Elbert Nall		146
4.	Bethlehem	Moore	J. T. Ritter, Benjamin Phillips, Neill Caddell	1	125
5.	Bethel	Orange	A. J. Lloyd, Merritt Cheek, R. S. Andrews	30	120
6.	Cedar Falls	Chatham	Stephen Cox, Henry Branson, H. B. Marley	1	113
7.	Cool Spring	Moore	W. Bryan, J. J. Gilmore, A. Wicker	25	48
8.	Columbia	Randolph	John Hutson, J. J. Johnson, James Whitehead	5	67
9.	Chapel Hill	Orange	H. M. C. Stroud, R. H. Marsh, P. H. McDade	16	145
10.	Crane's Creek	Moore	W. C. Rogers, S. Savage, H. Rogers	1	12
11.	Emmaus	Chatham	Charles Daffron, E. H. Straughan, Wm. A. Lineberry.		123
12.	Friendship	Moore	Elder N. Richardson, W. D. Dowd, J. R. McLemore	3	36
13.	Fayetteville	Cumberland	Elder J. McDaniel, J. F. Marsh, T. J. Johnson	4	356
14	Gum Spring	Chatham	Elder J. C. Wilson, George Moore, J. S. Lasater		109

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
15.	Juniper Spring...	Harnet.....	George Harwood... H. B. Thomas..... A. B. Jones		54
16.	Love's Creek	Chatham.....	D. Hackney..... William Fitts ..... Mial Womble		102
17.	Lystra.....	Chatham.....	J. J. Riggsbee..... A. J. Riggsbee .... John W. Oldham...	16	101
18.	Mineral Spring...	Chatham.....	R. P. Jones..... A. J. Kivet ..... W. J. Lambert	6	74
19.	May's Chapel....	Chatham.....	Elder E. F. Beachem William White..... R. A. McIver.....	23	136
20.	Moon's Chapel ..	Chatham.....	T. W. Matthews... Maloy Jordan..... Thomas Marley		44
21.	Mount Gilead....	Chatham.....	J. W. Hackney.... Alfred Garner..... Marmaduke Temple	17	86
22.	Mount Carmel...	Orange.....	James Edwards .... S. T. Lindsey.....		88
23.	Mount Zion	Alamance.....	Elder O. Churchill. H. Kivet..... S. V. Barker.....	19	56
24.	Mount Olive	Chatham.....	Elder Levi Andrews W. Ellington ..... H. P. Edwards		61
25.	Mechanic's Hill..	Moore.....	B. P. Person..... George Davis ..... B. Manis.....		27
26.	Pleasant Grove..	Chatham.....	Not represented.....		63
27.	Pittsborough	Chatham.....	Not represented.....		13
28.	Reave's Chapel..	Chatham.....	E. W. Webster..... W. H. Burke..... J. J. Burke		82
29.	Rock Spring	Chatham.....	J. G. Dismukes .... G. W. Dismukes ... Stephen P. Moore ..		51
30.	Rocky River	Chatham.....	Elder W. Lineberry. W. Duncan..... S. White		42

No. Churches.	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
31. Sandy Creek	Randolph.....	Zale McDaniel ..... S. Staley..... .... S. S. Siler.....	5	47
32. Fall Creek	Chatham.....	Chesley Jones..... William Stoke..... J. A. Scott....	4	19
			190	2669

In 1858, the one-hundreth session was held at Love's Creek, in Chatham county, N. C., commencing on Friday, October 1st.

The introductory sermon was preached by Elder John C. Wilson.

Elder William Lineberry was chosen moderator. E. H. Straughan is the regular clerk.

Corresponding messengers were in attendance, as follows: from the Raleigh Association, Elder M. T. Yates, William Yates, and Asa Wilson; from Beulah, Elder C. W. Cheek, T. D. Oldham, and J. Moore; from Pee Dee, Elder David Wright.

Elder G. W. Purefoy and Elder E. Crutchfield were invited to and accepted seats as ministering brethren.

Corresponding messengers were appointed to the following associations: to Flat River, Elders G. W. Purefoy and Samuel Baldwin, and Brethren A. J. Riggsbee, P. H. McDade, and N. Cheek; to Beulah, Elders T. S. Yarbro and E. Crutchfield, and Brethren William White, E. H. Straughan, and Alvis Durham; to Liberty, Elders N. Richardson and O. Churchill, and Brethren H. B. Marley, H. Kivit, and Thomas Matthews; to Raleigh, Elders Stephen Gilmore, A. J. Gilbert, and William Lineberry, and Brethren J. S. Lasater, W. A. Lindsey, and William Burns; to Pee Dee, Elders James McDaniel

and J. C. Wilson, and Brethren T. J. Johnson, W. D. Dowd, and A. J. Emerson.

A newly constituted church, at Carthage, Moore county, was received into the association.

Committees were appointed on finance, church letters, Baptist State Convention, temperance, foreign and domestic missions, periodicals, education and sabbath schools.

The circular letter was written by Brother A. P. Stroud.

It was *Resolved*, That the thanks of the association be tendered to Elder G. W. Purefoy, for publishing his sermon, preached before this association last year, and that we feel it an imperative duty, as well as a privilege, to use our best efforts to circulate it.

The Board of Itineracy made a verbal report, through their chairman, W. D. Dodd.

Elders Levi Thorne, O. Churchill, G. W. Purefoy, William Lineberry, Samuel Baldwin, and Levi Andrews, were appointed a presbytery, to attend at Bethel Church, to ordain Brother Manley D. Andrews to the work of the gospel ministry. This service was performed on the first Sabbath in November.

Elder Levi Thorne was appointed to write a circular letter, for next year, in defence of restricted communion.

The following resolutions, offered by Elder G. W. Purefoy, were unanimously adopted:

1. "*Resolved*, That this association recommend to each of its churches, to come together for worship on each Lord's day, whether they have preaching or not. When they have no minister present, spend one hour in singing, prayer and exhortation."

2. "*Resolved, also*, That, in our opinion, the cause of Sabbath schools, and the piety of our brethren will be promoted thereby, ministerial gifts brought out and en-

couraged, and incalculable good will result to the rising generation."

It is the duty of all churches to come together on the first day of the week, for worship. The churches did this in the days of the apostles. If we would imitate their example, great good would result from it.

On Sabbath, the largest number of people were in attendance that the writer ever saw assembled for worship. Elder M. T. Yates, returned missionary from China, preached at 10 o'clock; Elder James McDaniel preached the missionary sermon at 11 o'clock; Elder G. W. Purefoy preached the centenary sermon at 3 o'clock; and Elder N. Richardson preached at night.

On Monday, the committees that were appointed on Saturday, reported.

The churches were requested to report, in their annual letters to the association, the amount which they contribute to the Baptist State Convention, in order that the minutes of the association may show the amount contributed for benevolent institutions.

The churches were requested to send up funds to the next annual meeting, to erect a suitable tombstone in memory of Elder Shubal Stearns, who was, under God, the honored instrument in planting this association.

The Trustees of Mount Vernon Seminary were respectfully requested to make an annual report of the state, progress, and prospects of the seminary.

A recommendation of the "Sunday-school Question Book," by Elder Dayton, was unanimously concurred in.

A resolution was passed, requesting Brother P. H. McDade to visit all the churches of this association, and address them on the subject of Sabbath-schools.

The association passed a "hearty vote of thanks to the

church and friends of the vicinity, for the abundant hospitality afforded the very large delegation and attendants on this session," which was never more deserving than on this occasion.

The collection for the Baptist State Convention, on Sabbath, amounted to $135.

On Monday, the association made Elders William Lineberry and M. T. Yates, life members of the B. S. Convention, and appointed eight other delegates.

The association resolved to have the centenary sermon, delivered by Elder G. W. Purefoy, published, and referred its publication to a committee, consisting of Elders Levi Thorne and G. W. Purefoy, and Brother P. H. McDade.

A committee was appointed to draft a constitution for a Sabbath-school Society, to be submitted to the next association.

On Monday evening, at about ten o'clock, the association closed its one hundreth annual session, after a harmonious and profitable meeting, The meeting was kept up for a number of days, and many souls were converted.

The following churches were represented:

No.	*Churches.*	*Counties.*	*Names of Delegates.*	*No. Bap.*	*Total.*
1.	Antioch.....	Orange.....	A. P. Stroud..... Alvis Durham..... John R. Ward.....	16	137
2.	Brush Creek.....	Randolph.....	R. B. Paschal..... Orren Welch..... R. T. D. Fooshee...	2	55
3.	Bear Creek.....	Chatham.....	Solomon Ellis..... Larkin Lloyd..... Terrel Brooks.....	1	145
4.	Bethlehem.....	Moore.....	P. Caddle..... R. W. Barrett..... S. P. Phillips.....	14	124
5.	Bethel.....	Orange.....	N. C. Cates..... R. S. Andrews..... Atlas J. Lloyd.....		112

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
6.	Cedar Falls.....	Chatham.....	S. L. Cox..... P. M. Baldwin..... H. B. Marly.....	2	107
7.	Cool Spring.....	Moore.....	L. Harneday..... J. J. Gilmore..... J. A. Phillips.....	4	47
8.	Columbia.....	Randolph.....	Jas. Whitehead..... J. G. Marsh..... J. E. Teague.....		58
9.	Chapel Hill.....	Orange.....	P. H. McDade..... W. J. Hedden..... Nash Cheek.....	19	162
10.	Crane's Creek...	Moore	W. C. Rogers ..... Hiram Rogers..... T. Savage.....	1	14
11.	Emmaus.....	Chatham.....	C. Justice ..... R. Webstes ..... Brantly Clark.....		119
12.	Friendship	Moore.....	E. Q. Sowell..... B. H. Short..... Jas. C. Dowd.....		36
13.	Fayetteville	Cumberland....	Elder Jas. McDaniel T. J. Johnson..... Jas. F. Marsh.....	40	402
14.	Gum Spring.....	Chatham.....	Elder J. C. Wilson.. George Moore..... James S. Lasater...	5	107
15.	Juniper Spring...	Harnet.....	C. S. Harwood..... H. B. Thomas.....	10	55
16.	Love's Creek....	Chatham.....	Daniel Hackney.... J. J. Hackney..... Miles Womble.....	1	98
17.	Lystra.....	Chatham.....	A. J. Riggsbee..... Allen Ellis..... James L. Dodd.....		94
18.	Mineral Spring...	Orange..	Elder T. S. Yarbro.. R. P. Jones..... A. J. Emerson.....	1	72
19.	May's Chapel....	Orange.....	Elder S. Gilmore. .. William White..... W. A. Lindsey.....		124
20.	Moon's Chapel...	Chatham.....	T. W. Matthews.... M. Edwards..... G. C. Underwood...	5	43

No.	Churches.	Counties.	Names of Delegates.	No. Bap.	Total.
21.	Mount Gilead....	Chatham.....	J. W. Hackney..... M. Temple..... William Griffin.....		70
22.	Mount Carmel...	Orange.....	James Edwards.... James M. Cheek.... S. T. Lindsey.....	2	35
23.	Mount Zion.....	Orange.....	Elder O. Churchhill. H. Kivit..... D. Teague.....		48
24.	Mount Olive.....	Chatham.....	Elder Levi Andrews W. Ellington..... Green Moore.....		
25.	Mechanic's Hill..	Moore.....	L. C. Stutts.....		27
26.	Pleasant Grove..	Chatham.....	L. M. Stone..... Long Burgess..... Thomas W. Womble		34
27.	Pittsborough.....	Chatham.....	John Thompson.....		14
28.	Reeve's Chapel..	Chatham.....	J. R. Marsh ..... B. N. Watson ..... J. Temple	2	83
29.	Rock Spring.....	Chatham.....	S. P. Moore..... Ambrose Eubanks.. J. G. Dismukes.....		48
30.	Rocky River.....	Chatham.....	Elder W. Lineberry. D. F. Teague..... William Duncan....		42
31.	Sandy Creek	Randolph.....	S. S. Siler..... L. York..... S. Staley.....		47
32.	Fall Creek	Chatham.....	C. Jones..... J. A. Scott..... William Stokes.....	12	27
33.	Carthage.....	Moore	Names of delegates not given in the minutes.....		20
				101	2666

Ordained ministers belonging to this association: Elders William Lineberry, Noah Richardson, Levi Andrews, John C. Wilson, A. J. Gilbert, Willis Coggins, Stephen Gilmore, Thomas S. Yarbro, Enoch Crutchfield, Orren Churchill, Levi Thorne, George W. Purefoy, James McDaniel, Manly D. Andrews, and Samuel Baldwin.

Licentiates: Allen Ellis, P. M. Baldwin, and R. A. Patterson.

CHAPTER VIII.

A CONCISE HISTORY OF THE CHURCHES BELONGING TO THE SANDY CREEK ASSOCIATION.

MOUNT CARMEL

Is located on Morgan's Creek, in Orange County, N. C., about two miles southwest from Chapel Hill. This church was constituted in A. D. 1803, at Prichard's M. H., a few miles south of its present location.

Of its early history but little is now known. In June, 1816, a few of the members met at Mount Carmel M. H., and organized for business. Elder R. T. Daniel was with them at this meeting.

In 1817, this church was represented in the General Meeting of Correspondence for Missions.

In 1818, Abner W. Clopton, of Virginia, a member of this church, who was principal of the Preparatory School at Chapel Hill, was ordained to the work of the gospel ministry by Elders George Roberts and David Newlin.

In 1819, Elder Clopton tendered his resignation as clerk of the church, and James G. Hall, who was then a student at Chapel Hill, and afterward became a useful minister, was appointed clerk of the church.

In 1819, Iverson L. Brooks, who was then a student at Chapel Hill, was licensed to preach the gospel. He is now a prominent minister in South Carolina.

In 1823, this church organized an arm at Mount Gilead, which was organized into a church in 1824. George Oldham and Thomas D. Oldham were the first deacons after the church moved to Mount Carmel M. H.

Thomas Weaver was licensed to preach by this church in May, 1818, and was ordained by Elders Thomas Freeman and Isaac Kirby, in 1826. Previous to 1826, this church belonged to the Flat River Association. Since then it has belonged to the Sandy Creek Association.

In May, 1827, William H. Merritt, at the call of the church, was ordained to the work of the gospel ministry by Elders James Ferrell and Thomas Freeman.

In 1852 or '53, a large number of members were dismissed by letter, to organize a new church at Lystra M. H., by which their number was very considerably reduced.

In 1854, Mount Carmel formed an arm for business in Chapel Hill, which was soon constituted into a church. Mount Carmel church, though now much reduced in numbers, is the mother of three flourishing churches.

Dr. William Hooper was baptized into the fellowship of this church in 1832.

The following ministers have served this church as pastors: R. T. Daniel, William P. Worrel, P. W. Dowd, William Hooper, R. McNabb, George W. Purefoy, Enoch Crutchfield, B. J. Hackney, and M. D. Andrews.

This church has enjoyed several interesting revivals of religion. Its present number of members is thirty-five.

REAVE'S CHAPEL.

This church is situated on Tick Creek, in Chatham county, N. C. It was constituted on the 16th of October, 1832, by Elders William H. Merritt and Thomas D. Armstrong, with about sixty members, dismissed mainly from the Bear Creek church. Its pastors have been Elder Noah Richardson, for the first fifteen years, Elder William Lineberry for five years. Elder Thomas Yarbro is its present pastor.

This church enjoyed extensive revivals in 1832 and '34, and also in 1843. Brother Warren Brooks was licensed to preach by this church. Deaths, removals, and church difficulties, have diminished the strength of this church, but it still has some influential and working members. It has a commodious house of worship, forty by sixty feet.

In 1833, the Baptist State Convention held its annual session with this church.

ANTIOCH.

This is a continuation of the Haw River Mountain church, which was constituted A. D. 1806, by Elders Jesse Buckner, George Pope, and Thomas Cates. Their meetings were held at Haw River Mountain until 1817; at Flint Hill from that time until 1830. It descended from the Cane Creek church.

In 1830, this church moved to Antioch M. H. Elder Mark Andrews was its first settled pastor, Elder H. Harmon was his successor. Since then the following ministers have served it, namely: Elders William H. Merritt, Levi Andrews, George W. Purefoy, William Jones, William Lineberry, Samuel Baldwin, B. J. Hackney, and Orren Churchill.

The deacons have been Stephen Justice, William L. Durham, Lysius Durham, Isaac Durham, Lindsey Edwards, Samuel Baldwin, David L. Durham, John Quackenbush, H. M. C. Stroud, Alvis Durham, and A. P. Stroud.

The clerks have been William L. Durham, Thomas Workman, Isaac Durham, Lindsey Edwards, Eli Cheek, Samuel Baldwin, H. M. C. Stroud, and D. M. Durham.

In 1819, Brother George Patterson was licensed to preach by this church. Brother Samuel Baldwin was licensed to preach in 1841.

A number of camp-meetings have been held by this church, which resulted in the conversion of hundreds of souls. In 1839, a camp-meeting lasted nine days, at which time about one hundred professed conversion, the most of which made useful members.

MOUNT GILEAD.

This church is situated near Hackney's X Roads, in Chatham county, N. C., about six miles east of Pittsborough. It was formed mainly by members that were dismissed for that purpose by the church at Mount Carmel. It was constituted in June, 1824. Elder William Farthing, of the Flat River Association, was mainly the instrument in building up this church. Elder Isaac Kirby, a member of this church, was ordained to the work of the ministry in July, 1824.

The pastors of this church have been Elders Isaac Kirby, Thomas D. Armstrong, William Dupree, Levi Andrews, James Dennis, Malthus D. Freeman, George W. Purefoy, P. W. Dowd, William Lineberry, Jesse Howel, and John C. Wilson.

The deacons of this church have been Allen Temple, Mark Bynum, Willie Kirbey, John Hammock, William Griffin, A. P. Stroud, and Alfred Garner.

The clerks of the church have been Allen Temple, Mark Bynum, Albert G. Hinton, and Joshua W. Hackney.

This church has enjoyed a number of revivals, at their camp and other meetings, and has had but few personal difficulties, and has at all times manifested commendable liberality in supporting protracted, camp, and associational meetings.

MOON'S CHAPEL.

This church is located in Chatham county, near Marley's Mills. It was constituted on the 18th day of June, A. D. 1849, by Elders William Lineberry and William C. Patterson.

Its pastors have been Elders William C. Patterson, Job Jacks, A. J. Gilbert, Enoch Crutchfield, and William Lineberry.

The deacons of this church are Thomas W. Matthews, and Thomas Marley.

The clerks have been L. A. Hutson and Thos. Marley.

Elder William C. Patterson, and Brother L. A. Hutson, were the ministers that were chiefly instrumental in establishing this church. They have a large meeting-house, for which they are very much indebted to the liberality of Mr. Moon, hence it is called Moon's chapel. The house was built some years before the church was organized.

CEDAR FALLS.

This church is located in Randolph county, N. C., at the Cedar Falls Cotton Factory, on Deep River. It was constituted in September, 1844, by Elders William Lineberry and Enoch Crutchfield.

The pastors have been Elders William Lineberry, Eli

Phillips, Noah Richardson, A. L. Stough, and Orren Churchill.

The clerks of the church have been James F. Marsh, William P. Fox, and H. B. Marley.

Brother Moses Baldwin was licensed to preach by this church on the 10th of October, 1849. Brother Pinckney M. Baldwin is at present a licensed minister of this church. This church has enjoyed several interesting revivals of religion.

MAY'S CHAPEL.

This church is located in Chatham county, eight miles southeast from Pittsborough. It has a large and commodious house of worship. It was constituted in A. D. 1802, by Elders George Pope, William Brantly (of Deep River), and William Angel. It was at first called George's Creek.

The following ministers have served this church as *pastors* in the order in which their names appear:

Elders George Pope, William Brantly (of D. R.), Hezekiah Harman, Eli Phillips, Thomas D. Armstrong, James McDaniel, P. W. Dowd, William Lineberry, E. F. Beachem, and Stephen Gilmore.

The deacons of this church have been: Thomas Waddill, James Burns, Cato Riddle, Thomas Beal, John May, John Gilmore, William White, William A. Lindsey, and R. A. McIver.

The clerks of this church have been: Thomas Waddill, John Burns, William Burns, Sr., William T. Burns, and Jordan Tyser.

This church has been, and still is, composed of an excellent membership. The Baptist State Convention of N. C.

met with this church some years ago, and was well sustained.

This church has been blessed with several extensive revivals of religion.

Elders William Brantly, (of D. R.), Charles Riddle, and William T. Brantly, D. D., and also the present pastor, Stephen Gilmore, held, in early life, their membership with this church.

CRANE'S CREEK.

This church is located in Moore county. It was constituted on the fourth Sabbath in July, 1854, by Elders William Lineberry and A. L. Stough.

The pastors of this church have been: Elders William Lineberry, David S. Williams, E. F. Beachem, and Stephen Gilmore. The deacons are Thomas Matthews and W. C. Rogers.

The clerks have been Thomas Matthews and Hiram Rogers.

This young church has to struggle against the strongholds of Presbyterianism. It is composed of but few members; they are, however, "good and true." They are but a handful, while a host is encamped against them. May their cords be lengthened and their stakes strengthened.

FAYETTEVILLE.

This church is located in the town of Fayetteville, Cumberland county, N. C., and was constituted on the 25th day of November, A. D. 1837, by Elders James McDaniel and David S. Williams, with twenty-nine members, eleven males and eighteen females, all whites. Elder

McDaniel was chosen pastor, and continued the pastorate until about 1844, when he resigned, leaving a membership of more than three hundred. Elder W. L. Hartson was their next pastor. Since then Elders Davis, J. J. Brantly, and N. A. Purefoy, served them as pastors.

In 1852, Elder McDaniel was recalled to the pastorate, which he now holds. Since his return, the church has been blessed with a revival, and now numbers about four hundred members.

Two promising young ministers have been sent out by this church: Elder James S. Mims, who filled the chair of theology in the Furman University of S. C. with great ability until his death, and Bro. H. F. Ivey, who is now pursuing a collegiate course at Wake Forest College. This church has never permitted any one to hold membership with her and traffic in ardent spirits. It is to be regretted that this cannot be said of all Baptist churches. This church has an interesting Sabbath-school, is ready to every good word and work, and is liberal in her donations for the cause of missions, &c. This church united with the Sandy Creek Association in 1855.

COOL SPRING.

This church is situated in Moore county, N. C., and was constituted in A. D. 1848, by Elders Enoch Crutchfield and William C. Patterson. The pastors have been: Elders William C. Patterson, Noah Richardson, William Lineberry, E. F. Beachem, Thomas S. Yarbro, and Stephen Gilmore. The deacons have been: A. W. Jones, James D. Henly, E. S. McIver, and Lewis Hornada. Brethren William Bryan, D. C. Murcheson, and D. O. Bryan, have been the church clerks.

This church united with the Sandy Creek Baptist Association in 1855.

At its constitution, it numbered only three male and four female members. The brethren were: W. Bryan, J. J. Gilmore, and Hasten Gilmore. The sisters were: Nancy Bryan, Mary A. Bryan, Phebe Gilmore, and Fanny Gilmore. They were all formerly members of the church at May's Chapel.

BEAR CREEK.

This church is located on Bear Creek, in Chatham county, N. C. From 1785 to 1787 they held meetings as an arm of some other church, and met for worship at Powel's M. H., Bear Creek, Lick Creek, and occasionally at private houses. They were constituted into a church in 1787. Elder Sherwood White was their first pastor. In 1790, James Younges, a licentiate, was received by letter from Abbott's Creek church. White and Younges were both excluded for drunkenness in 1801. White was restored, but excluded again in 1803, after having served the church as pastor for about sixteen years. A Brother Tilman was the first deacon.

In 1789, the church refused to receive a Mrs. White, who had been baptized by Pitman Amercom, who was an excommunicated minister, saying, "We will neither receive him nor his works." John Andrews was appointed clerk in 1795.

In 1796, this church decided that it was wrong for a church member to retail spirits at a public company.

John Record was ordained a deacon in 1797. In 1803 he resigned his deaconship, and became "a mouth for the church." About the same time Brother Hart, Brother

Thomas, James Beck, and John Hunter, were licensed to preach.

In 1804, the church agreed that each male member should pay $1 06 a year for church expenses. Brethren William Brantly and John Bray were appointed deacons in 1805. Ebenezer Elliott was appointed a deacon. In 1807, Samuel Elliott was chosen clerk. The church was served as pastor from 1803 to 1808 or 1810 by Elders John Record, John Hunter, and Sion Record.

In 1809, John Bray was appointed deacon, and served until 1820. In 1818 Zacheus Boroughs was appointed clerk. From 1819 to 1832, Elder Hezekiah Harman was their pastor. In 1819, this church, at the request of Thomas D. Mason, a member, organized an arm of the church at Tick Creek. During the ministry of Elder Harman he preached alternately at Bear Creek and at Tick Creek. His labors were blessed at both places. In 1824, at the request of the pastor, Elder Harman, a committee was appointed to attend a convention held at Sandy Creek M. H., on the fourth Lord's Day in March, for consulting about the missionary cause. In 1820, Zacheus Boroughs was appointed deacon. Shadrack Weaver was a deacon of the church at the same time. In 1820, Stephen White was appointed clerk. In 1825, Samuel Dowd and Nathan McManus were appointed deacons. John Watson was appointed deacon in 1832. In 1828, Nathaniel G. Smith was appointed clerk. In 1831, Peter P. Smith was appointed clerk.

Elder William Merritt was pastor from 1833 to 1836. Under his ministry the church was very much revived, and quite a number were added by baptism. About this time they built a large meeting-house, through Elder Merritt's influence, he being a large subscriber. During Elder Merritt's pastorate, A. J. Gilbert, Willis Coggin, and Aaron

Womble, were licensed to preach, and were ordained in 1839, by Elders Eli Phillips and Artemas Shattuck. John Dowd and John Nall were appointed deacons in 1833. A. J. Gilbert was appointed clerk in 1833. Elder Jesse Sowel was their pastor in 1836. Elder Eli Phillips was their pastor from 1836 to 1844. Under his ministry the church kept in a prosperous condition. In 1840, James Boroughs was appointed clerk. Elder Noah Richardson was their pastor from 1844 to 1852. The church prospered greatly under his ministerial services. In 1844, Thomas Womble was appointed clerk. In 1845, Solomon Ellis and Thomas Womble were appointed deacons. In 1847, A. B. Bright was appointed clerk. Elder Job Jacks was their pastor in 1852. During this year there was a revival, and several were added to the church. In 1853, Elder Noah Richardson became their pastor, and continues to the present time, (1859). His labors have been much blessed, and the church considerably increased in numbers. His congregations are very large. In 1853, Larkin Lloyd was appointed clerk. In 1858, N. F. Phillips was appointed clerk. Willis Phillips was appointed a deacon in 1836.

This church was constituted seventy-two years ago; out of its fold two generations of Christians have gone to their everlasting rest. May it prosper to the end of time.

MINERAL SPRING.

This church is located at the Mount Vernon Springs, in Chatham county, N. C. It was constituted in June, 1835, by Elders William H. Merritt and Thomas Weaver, with nine members from Bear Creek church and twenty-nine members from Reave's Chapel. Samuel Dowd, Warren Brooks, and William Culberson were the first deacons.

The pastors have been Elders William H. Merritt, Enoch Crutchfield, P. W. Dowd, Wm. C. Patterson, and Wm. Lineberry. This church has enjoyed several revivals; thirty members were added in 1849, under the ministry of Elder W. C. Patterson. Warren Brooks was licensed to preach in November, 1837, and ordained in December, 1838, by Elders Noah Richardson, Robert McNabb, and Enoch Crutchfield. Brother James Crutchfield was licensed to preach the gospel in March, 1841.

This church has an excellent meeting-house, forty by sixty feet. Elder Merritt, who was chiefly instrumental in building up this church, was a large subscriber for its building. This is a very desirable location for a church. The associational schools, male and female, are located at this place.

Brother Andrew J. Emerson, a graduate of W. F. college, has lately become a member of this church, and bids fair to make a useful minister of the gospel. He has recently been appointed corresponding secretary and travelling agent of the Baptist State Convention of North Carolina.

EMMAUS.

This church is located in Chatham county, N. C., seven miles west from Pittsborough. Elder William H. Merritt was mainly instrumental in building this church. His labors at this place were blessed with a revival in 1832, which resulted in the constitution of the church in July, 1833, with thirty members, by Elders W. H. Merritt, William Hooper, and Thomas Weaver.

The pastors of this church have been Elders William H. Merritt, Enoch Crutchfield, Thomas Weaver, William Dupree, Warren Brooks, and William Lineberry.

The deacons have been Richard Webster, Stephen Moore, Claborn Justice, E. H. Straughan, and Richard Webster, Jr.

The clerks of this church have been Stephen Moore and Claborn Justice.

This church has held a number of camp-meetings, which resulted in good. It is composed of an excellent membership. Rock Spring is its mother church.

ROCK SPRING.

This church is located two miles north of Pittsborough, in Chatham county, N. C. It was known probably by the name of "the Haw River Church" at first, then by the "Old Fork," and finally, when it moved to its present location, it took the name of *Rock Spring*. It was no doubt an arm of Sandy Creek church, at the formation of the Sandy Creek Association, in 1758, and was soon afterward constituted into an independent church; consequently, it may be considered as the second oldest church in this association, and Bear Creek the third. The church records, previously to 1817, cannot now be found. In 1800, or during the next year, this church enjoyed an extensive revival of religion, under the ministerial labors of Elder George Pope. Elder Elnathan Davis, we presume, succeeded him in the ministry at this place.

From 1816 to the present time, the following ministers, in the order in which their names occur, have been the pastors of this church: Elders Robert T. Daniel, George Brown, Hezekiah Harman, Thomas D. Armstrong, William H. Merritt, George W. Purefoy, Jesse Sowell, and William Lineberry.

The deacons have been Robert Ward, Blake Brantly,

Stephen Moore, Richard Webster, Willie B. Straughan, Ransom C. Poe, Guilford Petty, Elisha H. Straughan, George W. Dismukes, and C. C. P. Dismukes.

The clerks have been, since 1816, Basil Manly, William Lightfoot, W. B. Straughan, S. Moore, E. H. Straughan, and Joseph G. Dismukes.

Brother Basil Manly was licensed to preach by this church April 25th, 1818, and Brethren Edmund A. Poe, and Richard R. Moore, were licensed in 1854.

FALL CREEK.

This church is located in Chatham county, N. C., near Deep River. It was constituted in 1799. Elder Isaac Teague, who was a member of this church, was its pastor until about 1830. In 1832 and '33, Elder William H. Merritt was its pastor. Several were added to the church under his ministry.

At first this church was blessed with prosperity, but in 1828 a disturbance was commenced among the leading members, and kept up for a number of years. In consequence of this, the church went almost entirely down; for a while no church meetings were held. In April, 1857, Elder Thomas S. Yarbro, at the request of the Itinerant Board, visited this church, and found about twelve female names on the church book. His labors have been blessed to the conversion of a number of souls; the church now numbers about thirty-four, eight or ten of whom are males.

William Carr, one of the companions of the notorious Fanning, afterwards became a member of this church; his widow is now living at the advanced age of about one hundred years.

The deacons of this church at present are J. Alfred Scott and Tyrrell Brewer. Chesley Jones is their clerk.

FRIENDSHIP.

This church, formerly called McLennon's Creek, is situated near the centre of Moore county, N. C.

Elder James Holcombe, who was instrumental in getting up the church, aided in its constitution, in 1798, and became its first pastor. Brother John Warner was licensed by this church to preach, and was soon after ordained to the work of the ministry by Elder Holcombe and others. Upon Elder Holcombe's removal to the West, Elder Warner became their pastor. Since then, the regular pastors have been Elder Isaac Teague, until his death; Elder Eli Phillips, until his death; Elder A. D. Blackwood in 1856 and '57.

This church has sent out quite a number of ministers, namely: Eli Phillips, William Dowd, P. W. Dowd, Jesse Sowell, and Noah Richardson. Artemas Shattuck was a licentiate when he united with this church.

During the pastorate of Elder Teague, this church was much revived and the membership greatly increased.

The labors of Elder William Farthing, who visited this church as a missionary of the North Carolina Missionary Society, were very much blessed to this and other churches. Owing to deaths, removal, church difficulties, &c., the membership of this church is considerably reduced. Brother J. H. McLamore is the present clerk, and Brother E. Q. Sowell is a deacon.

CARTHAGE.

This infant church is located at Carthage, the county seat of Moore county. It was constituted with about twenty members in May, 1858, by Elders Thomas S. Yarbro, A. D. Blackwood, Noah Richardson, and George W. Purefoy.

It has a comfortable, neat, and roomy house of worship. Its membership is composed mainly of persons who live in the country, the most of whom were formerly members at Bethlehem. J. H. Warner is their clerk, and B. P. Persons and J. McLamore are their deacons.

BETHLEHEM.

This church is located in Moore county, on the head waters of McLennon's and Richland creeks.

In 1832 or '33, Elder N. Richardson, who lives in the neighborhood, commenced preaching, first in private houses, afterward at different places; temporary stands were erected. After a while there were a number of conversions and baptisms, which resulted in the building of a house of worship, and the constitution of a missionary Baptist church in September, 1834, by Elders A. Shattuck, Jesse Sowell, and Noah Richardson. From its constitution until the present time, Elder N. Richardson has been its pastor. Generally peace and harmony have prevailed among the members. One hundred and ninety-six persons have been baptized into the fellowship of this church, by its pastor. They have large and orderly congregations.

The deacons have been William Barrett, Leonard Lawhorn, and Presley Caddell.

William Phillips was its first clerk, Simeon Phillips is the clerk at present.

MECHANIC'S HILL.

This church is situated in the southwester
Moore county, N. C. It was constituted in 181
It is probable that Elders Armisted Lilley
Shattuck constituted this church. Elder

moderator at its first conference meeting; he was its first pastor. Conner Dowd was its first clerk. David Kennedy, who was the chief contributor to the building of their M. H., was the first deacon. Most of the members that went into its constitution were from Fall Creek church.

Elders Shattuck and Phillips were the pastors of this church. Elder S. attended it until he moved away, and Elder P. until his death, since which time they have been in a declining state. Elder Richardson has given them Sabbath preaching, monthly, for the last three years. He has large and interesting congregations.

JUNIPER SPRING.

This church, which was formerly called Muddy Spring, is located in Harnet county, N. C. It originally belonged to the Raleigh Association; recently it united with the Sandy Creek Association. It was constituted September 26, A. D. 1812, by Elders Isaac Hicks, John Culpeper, and Hezekiah Harman. The church covenant that was adopted at the time of its constitution, shows that they were sound and orthodox in the faith.

The pastors of this church have been Elders Isaac Hicks, George Brown, Stephen Senter, Jesse Howel, Samuel Brown, John Judd, John C. Wilson, and Stephen Gilmore.

The deacons have been Jonathan Holly, Samuel Brown, Benjamin Muckle, and Caswell S. Harward.

The clerks have been Samuel Brown, John Hawley, and George Harward.

GUM SPRING.

This church is located in Chatham county, N. C., between Pittsborough and Haywood. It was constituted on the 3d Saturday in July, A. D. 1829, by Elders H. Harman and Isaac Kirby; the most of the members had previously belonged to the New Hope Mountain Church, which was dissolved a short time before.

The pastors have been Elders H. Harman, William H. Merritt, G. W. Purefoy, William Dupree, P. W. Dowd, William Lineberry, and John C. Wilson.

The deacons have been William Drake, Hardy Lasater, Edmund Walden, Willis Poe, and George Moore.

The clerks have been Joseph Buckanan, David Poe, and Hardy Lasater, and James S. Lasater.

This church has been blessed with a number of revivals of religion, and is composed of an excellent membership.

The conviction, conversion, and baptism of Brother William Drake, the first deacon of this church, was of a peculiar nature.

During an interesting revival, perhaps in 1802, Mr. Drake's wife was converted and received to baptism by the New Hope Mountain church. This very much enraged the feelings of her husband, who was disinclined to religion. Previous to the baptism of his wife, he affirmed that, if Mr. Hicks drowned his wife (a thing that he was fearful of), he would shoot him. When the baptism took place he was so much excited that he followed her into the water, to a considerable depth, without being conscious of it. God blessed the obedience to Christ in the baptism of his wife, to his conviction; he went home greatly distressed, took to his bed, and was unable to be up for some weeks. He did not know what was the matter, but was

certain that he would die. At his request Elder Hicks preached one night at his house. After preaching, he related his experience to the brethren, and was received for baptism. Mr. Drake then said to Elder Hicks, "You must baptize me." Elder H. replied, "I will in the morning." "No!" said Mr. Drake, "it must be now." Elder H. consented, the servants obtained some torches of light wood, and they all set out for Haw river, which was near by. Mr. Drake, being unable to walk, was carried to the water; after being immersed, he came up out of the water and *walked home*, happy in the love of Christ, and free from any bodily or mental affliction.

This statement was made by Brother and Sister Drake, to the writer, at their own fireside. They were exemplary Christians.

MOUNT OLIVE.

This church, which was at first called Lick Creek, is located in Chatham county, N. C. It was constituted with thirty-seven members, August 3d, 1834, by Elders William H. Merritt, Thomas Weaver, and Levi Andrews.

The pastors have been Elders L. Andrews, William Jones, Enoch Crutchfield, and William Lineberry.

The deacons have been Brethren William Glosson, Jesse Johnson, William Jean, Abner W. Holton, Anderson Jean, William Robertson, and Paschal Ellington.

The clerks of the church have been Brethren Nathaniel Robertson, William Jean, and Samuel Lewis.

This church has enjoyed several revivals of religion.

CHAPEL HILL.

This church owes a debt of gratitude to the late Elder William Henry Merritt, for his zeal and liberality in their behalf. He was probably the first in conceiving and presenting the idea of planting a Baptist church at the University of the State. For this purpose he purchased the lots on which the church building and the female academy now stand. In addition to these lots he made bequests amounting to about $1200, toward the erection of the church edifice. Soon after his death the building committee employed an agent to solicit additional funds, and soon erected a neat and substantial brick house, thirty-five by seventy feet. In the meantime, the Mount Carmel Baptist church (March 11th, 1854) organized a branch of that church at Chapel Hill. On the 14th of April following, the first meeting was held at the house of Brother William G. Weaver. On the 15th day of September following, the church was constituted by a presbytery consisting of Elders J. J. James, George W. Purefoy, John C. Wilson, and B. J. Hackney.

The church now numbers about one hundred and sixty members. A few years after its constitution, Elder Teasdale, of Washington city, held a protracted meeting, which resulted in great additions to the church.

In 1855 and '56, Elder B. J. Hackney served as pastor; since then Elder Levi Thorne has been their pastor.

The deacons of this church have been William G. Weaver, John Hutchins, Nash Cheek, and John Ward.

Brother P. H. McDade is their clerk.

Connected with this church there is a flourishing Sunday school, owing chiefly to the efficiency of its superintendent, Brother P. H. McDade. Much credit is also due to the teachers, both male and female.

MOUNT ZION.

This church is located in the southeastern part of Alamance county, N. C. It was constituted A. D. 1825, by Elders A. Swaim, William Dowd, and William Farthing.

The pastors of this church have been Elders Samuel Hymer, John Stadler, Enoch Crutchfield, Levi Andrews, William Lineberry, Job Jacks, J. Murry, T. S. Yarbro, and Orren Churchill.

The deacons have been John Coble, David Wood, E. G. Brothers, Henry Kivit, Samuel V. Barker, and David Teague.

The clerks have been David Patterson, from 1825 to 1844; since then E. G. Brothers has been clerk.

Brother David Patterson bequeathed to this church the plantation on which he lived, as a parsonage, $1000 in cash, and $600 in Navigation stock. Brother Eli Eulis bequeathed $300, but the church only realized $150 of it. What has been the practical working of these funds we are unable to say.

This church is small, and is surrounded by almost every ism that abounds in the state.

ROCKY RIVER.

This church is located in Chatham county, N. C., on the waters of Rocky River. It was constituted in 1757, if the statement to that effect in the minutes of the association, for 1834, be correct. This is no doubt a mistake, for in 1771 it is not in the list of churches that then composed the association. It was then, no doubt, an arm of Sandy Creek church, and was soon afterwards constituted into a church. Of its early history but little is known.

Brethren Daniel Hackney, Sr., and David Teague,

were perhaps the first deacons; they resigned in 1825, in consequence of old age. Elder Adam Moffitt was pastor of this church for a number of years. At one time there was a great revival of religion in this church, under his labors. Since then the pastors have been T. D. Armstrong, E. Crutchfield, E. Phillips, and William Lineberry.

Malthus D. Freeman was licensed to preach by this church, November, 1833, and was ordained in March, 1835. Elder William Lineberry, who had been for some time a Methodist Protestant minister, united with this church by experience, on Saturday before the fifth Sabbath in December, 1843, and was baptized on the next day by Elder E. Crutchfield, and ordained to the work of the ministry by Elders Samuel Wait, Richard Jacks, Levi Andrews, Warren Brooks, and E. Crutchfield.

The recent deacons have been William H. Bridges, William Teague, Wiley Jones, and Parker Fox.

The clerks have been Elisha Silar and Samuel Carter.

PLEASANT GROVE.

This church (frequently known as Bell's) is located in Chatham county, N. C., near New Hope Bridge. It was first called Lasaters; the house then stood on the west side of New Hope. Of its early history we have been able to learn but little. It has been served as pastor by Elders Isaac Hicks, Jesse Howel, P. W. Dowd, Johnson Olive, J. C. Wilson, Samuel Baldwin, Orren Churchill, and others.

Unfortunately, this church worships in a free meeting-house, and is encumbered with another denomination meeting in the same house. Two cannot "walk together

unless they are agreed." In consequence of this, and some other things, a number of its members have taken letters, and joined at other places.

Brother Thomas W. Womble is their present clerk.

SANDY CREEK.

This church is located on Sandy Creek, in Randolph county, N. C. It was organized in 1755, by Elder Shubael Stearns and others, with sixteen members. It soon increased to six hundred and six members, but by deaths, removals, and dismissions to unite with other Baptist churches, &c., it was reduced by 1772 to fourteen members. It has never been a large and prosperous church since. It is, however, the mother of all the separate (now called Regular) Baptists in North and South Carolina, Virginia, &c. It is the mother church of the Sandy Creek Baptist Association, which takes its name from that church. Various causes have contributed to the feebleness of this church, among these may be mentioned the want of an enlightened ministry to resist the encroachments of errorists, the want of strict discipline, and the want of greater liberality in sustaining the ministry, &c. Much has already been said about this church in connection with the organization of this association, Rev. Shubael Stearns, &c. The other churches, as children of this, should take great interest in its welfare. Sufficient aid should immediately be given it as would enable it at once to build a large and commodious house of worship. The ministers of the association ought to visit these brethren annually, and strive to bring up this church to that position which, as the mother of the body, she ought to occupy. Will they not do this? If the mantle of Shu-

bael Stearns rests upon them, they will. It is to be hoped that the ministering brethren will meet this recommendation with a hearty response; if so, no doubt God will bless their labors, and Sandy Creek church will soon blossom as the rose, and become a prosperous body.

It is desirable that the association appoint annually ministering brethren to meet at this church, and conduct a protracted meeting, at such time as will best suit the convenience of the brethren composing the church.

LYSTRA.

This church is located in Chatham county, about six miles south of Chapel Hill. It was constituted in November, 1852, by Elders James S. Purefoy, Aaron Jones, and George W. Purefoy. It was a few years before organized at the "Dodd House," as an arm of Mount Carmel church. A protracted meeting was held by Brother A. L. Stough at the Dodd House, in 1848 or 1849, that resulted in the conversion of a number of persons. He also conducted a protracted meeting at the "Cole House," which resulted in the conversion of a goodly number. These converts, with others, soon had a meeting-house built, at which the Lystra Church was constituted, as mentioned above. These revivals, and their effects, have resulted in great good to the community. The pastors of this church have been, Elders John C. Wilson and J. P. Mason. The deacons are, S. E. Cole and A. J. Riggsbee. Brother J. J. Riggsbee is their clerk.

PITTSBOROUGH.

This church is located at Pittsborough, the county seat of Chatham county, N. C. It was constituted in 1850,

by Elders William Lineberry and George W. Purefoy, with very few members. Owing to various causes, this church has not grown any, but has rather declined. For awhile they had a heavy debt upon them for their meeting-house. Through the agency of Elder Thomas S. Yarbro, this debt was extinguished.

If all the Baptists in and near to the village had united with this church, and been liberal in sustaining an efficient ministry, things would have taken a more favorable turn. Some of those that resided in the town did not unite with this church. As may have been expected, a portion of their children have united with the Pedobaptists. This might no doubt have been prevented, if their parents had understood the divine mission of the Baptists, and discharged their duty in laboring to build up the cause of truth.

Biographical Sketches.

CHAPTER IX.

ELDER SHUBAEL STEARNS.

Concerning his early history little or nothing is known. About the year 1740 an extensive revival of religion prevailed in the New-England states, through the instrumentality of George Whitefield and others. Owing to some peculiarities in the views and manner of the laborers in that work, they, with their followers, were called New Lights, and afterwards Separates. With this body of Christians Mr. Stearns connected himself, in the year 1745. Immediately after, his mind became impressed with the obligation to preach the gospel, and he at once engaged in this work. In 1751 he left the Pedobaptists, being convinced, from the word of God, that in failing to submit to the ordinance of immersion, he had neglected a most important command of the Redeemer. He also discovered the futility of infant baptism, and united with the Baptists on the 20th of May, 1751. He was immersed by Elder Wait Palmer, at Tolland, Conn., and was ordained to the work of the ministry the same year, by Elders Palmer and Joshua Morse.

Mr. Stearns was a native of Boston. After laboring a few years in New-England he left his native state, being

influenced by strong impressions that it was his duty to travel extensively. He stopped awhile in Virginia, and preached in the counties of Berkley and Hampshire for some time, but not meeting with his expected success, he left Virginia and came to North Carolina, and settled on Sandy Creek, in Guilford (now Randolph) county. Here he and his company built a meeting-house, and organized a church, and called it Sandy Creek, of which he continued its pastor during his life.

Mr. Stearns travelled extensively in Virginia and North Carolina, and was instrumental in doing much good. He was the chief instrument in the organization of the Sandy Creek Baptist Association. He was a man of small stature, of good natural powers, and sound judgment. His education was limited, yet he was pretty well acquainted with books. His voice was musical and strong, which he managed in such a way as to make soft impressions on the heart, and bring tears from the eyes in a mechanical way, and anon to shake the very nerves, and throw the animal system into tumults and perturbations. All the Separate Baptists copied after him, in tones of voice and actions of body, and some few exceeded him. His character was indisputably good, both as a man, a Christian, and a preacher. In his eyes was something very penetrating; there seemed to be a meaning in every glance. Many stories have been told respecting the enchantments of his eyes and voice, but the two following examples we give with the more confidence (says Morgan Edwards), because the subjects of them were men of sense and reputation, and afterwards became distinguished Baptist ministers:

"When the fame of Mr. Stearn's preaching," said Mr. Tidance Lane, "had reached the Yadkin, where I lived,

I felt a curiosity to go and hear him. Upon my arrival I saw a venerable old man sitting under a peach tree, with a book in his hand, and the people gathering about him. He fixed his eyes upon me immediately, which made me feel in such a manner as I never had felt before. I turned to quit the place, but could not proceed far; I walked about, sometimes catching his eyes as I walked. My uneasiness increased, and became intolerable. I went up to him, thinking that a salutation and shaking hands would relieve me, but it happened otherwise. I began to think that he had an evil eye, and ought to be shunned, but shunning him I could no more effect than a bird can shun the rattlesnake, when it fixes its eyes upon it. When he began to preach, my perturbations increased, so that nature could no longer support them, and I sunk to the ground."

Mr. Lane afterward became a very useful Baptist minister.

"Elnathan Davis," continues Mr. Edwards, "had heard that one John Steward was to be baptized such a day, by Mr. Stearns. Now this Steward being a very large man, and Stearns of small stature, he concluded there would be some diversion, if not drowning; therefore, he gathered about eight or ten of his companions in wickedness, and went to the spot. Mr. Stearns came, began to preach; Elnathan went to hear him, while his companions stood at a distance. He was no sooner among the crowd than he perceived some of the people tremble, as if in a fit of the ague; he felt and examined them, in order to find if it were not a dissimulation. Meanwhile one man leaned on his shoulder, weeping bitterly. 'Elnathan, perceiving he had wet his new white coat, pushed him off, and ran to his companions, who were sitting on a log at a distance. When he came, one said, 'Well, Elnathan, what do you

think now of these people?' affixing to them a profane and reproachful epithet. 'He replied, 'There is a trembling and crying spirit among them, but whether it be the spirit of God or the devil I don't know; if it be the devil, the devil go with them, for I will never more venture myself among them!' He stood awhile in that resolution, but the enchantment of Stearns' voice drew him to the crowd once more. He had not been long there before the trembling seized him also; he attempted to withdraw, but his strength failing, and his understanding being confounded, he, with many others, sunk to the ground; when he came to himself he found nothing in him but dread and anxiety, bordering on horror. He continued in this situation some days, and then found relief by faith in Christ."

After a laborious and useful life, Mr. Stearns died in the midst of his flock, at Sandy Creek, on the 20th of November, 1771. His body was interred near the meeting-house.

DANIEL MARSHAL.

Mr. Marshal was the brother-in-law of Mr. Stearns, and accompanied him to this state, and he and his wife were two of the sixteen members with which the Sandy Creek church was at first constituted. The following sketch of his life is taken from a biographical notice prepared by his son, Elder Abraham Marshal:

"He was born in 1706, in Windsor, in Connecticut. He was religiously educated, by respectable and pious parents, and being hopefully converted at twenty years of age, joined the Presbyterians in his native place. He was for eighteen months a missionary among the Mohawk Indians, and labored with much success, which position he had to abandon on account of war among the savage

tribes. He lived a while at Connogogig, in Pennsylvania, and thence he moved to Winchester, in Virginia. Here he became acquainted with Baptists, and after an impartial examination of their faith and order, he and his wife were immersed, in the forty-eighth year of his life. He moved from Virginia to North Carolina, and settled for a while on Uwhary; he afterward moved to Abbott's Creek, in Davidson county, North Carolina, and was instrumental in planting what is now called Abbott's Creek church. He was ordained pastor of this church in the fifty-second year of his age, by Elders Henry Ledbetter and Shubael Stearns. Soon after this, while travelling in Virginia, he baptized Col. Samuel Harris, who became an eminent and useful minister in that state. A few years after his ordination he moved to and settled on Beaver Creek, in South Carolina, where he soon raised a church; he then removed to Horse Creek, about fifteen miles north of Augusta, Georgia. While engaged in prayer he was seized, in the presence of his audience, for preaching in the parish of St. Paul, and made to give security for his appearance in Augusta, on the Monday following. On the trial he was ordered not to come again as a preacher into Georgia. In the words of an apostle, similarly circumstanced, he replied: "Whether it be right to obey God, or man, judge ye."

On the 1st of January, 1771, he, with his family, settled at Kioke, and the following spring formed a church, which became the mother of many more, and sent out several ordained ministers; among these are Elders Saunders, Walker, Samuel Newton, Loveless, Savage, A. Scott, and Abraham Marshal.

During the war of the revolution Mr. Marshal was a strong friend of the American cause, and was once made a

prisoner, and put under a strong guard, but obtaining leave of the officers, he commenced and supported so heavy a charge of exhortation and prayer, that, like Daniel of old, while his enemies stood amazed and confounded, he was safely and honorably delivered from this den of lions.

After a life of extended labor and usefulness, he, at a good old age (78 years), fell asleep in Jesus. His last words (as taken down at the time) were as follows:

"Dear Brethren and sisters, I am just gone; this night I shall probably expire; but I have nothing to fear; I have fought the good fight; I have finished my course; I have kept the faith; and henceforth there is laid up for me a crown of righteousness. God has shown me that he is my God; that I am his son; and that an eternal weight of glory is mine!"

He then said to his dear wife and faithful assistant in all his labors, who was sitting by his side, bedewed with tears:

"Go on my dear wife to serve the Lord. Hold out to the end. Eternal glory is before us." After a silence of some minutes he called his son, and said, "My breath is almost gone. I have been praying that I may go home to-night. I had great happiness in our worship this morning, particularly in singing, which will make a part of my exercises in a blessed eternity." He then closed his eyes in death, at the dawn of the 2d day of November, 1784.

His funeral sermon was preached from the above named text ("I have finished my course," &c.), by Elder Charles Buffey.

"Tho' no proud pile, learned pen, nor lettered stone
His virtues rare to late posterity reveals
He'll ever shine, and waxingly has shone,
Through rolling years, in ministerial seals."

ELDER ELNATHAN DAVIS.

"Mr. Davis was born in Baltimore county, Maryland 1735, was bred a Seventh-day Baptist; went to Slow River, N. C., in 1757; was baptized by Elder Shubael Stearns, at Sandy Creek, and ordained by Elder Samuel Harris, in 1764; continued in N. C., until 1798, when he removed to South Carolina, and settled in the bounds of the Saluda Association."

An interesting account of his conviction and conversion was given in the biographical sketch of Elder Stearns. Mr. Davis was a man of considerable abilities, and was the leading Baptist minister, after the death of Elder Stearns, In the bounds of the Sandy Creek Association.

For a number of years before he moved to South Carolina, he resided on Dry creek, in Chatham County, N. C.

ELDER GEORGE POPE.

George Pope was, for a number of years, pastor of the church at Abbott's Creek, in Davidson (then Rowan) county, N. C. He was a man of sense and moderation, and exerted great influence for good, in his day; he was repeatedly chosen moderator of the Sandy Creek Association, and was one of its most influential members for a number of years. During the year 1800, there was an extensive revival of religion in the bounds of this association. Elder Pope, during the revival, baptized about 500 persons, many of whom became ministers of the gospel. An interesting account of this revival has already been given, in the words of Elder Pope, as related to Elder Benedict, who visited him in 1810.

ELDER ISAAC HICKS.

Mr. Hicks was for a number of years a member of the Sandy Creek Association. He was a useful man, maintained an exemplary Christian character; his preaching was of an experimental character, and was much blessed to the conviction and conversion of souls.

During the revival of 1800, and afterward, he baptized a great many persons; quite a number of whom became ministers of the gospel. He was possessed of very little learning, was poor, as to this world's goods, and received very little, if any, support from the church which he served as pastor. He lived in Chatham county, on the waters of Bush Creek, at which place, after a laborious life, he died at an advanced age. Some of his descendants are now living in that vicinity.

ELDER THOMAS BROWN.

Mr. Brown was a man of obscure parentage, without education; but was possessed with a strong mind, though somewhat eccentric. Previous to his conversion he had been a very wicked and dissipated man; afterward he maintained a consistent Christian character.

Quite a number of anecdotes are related of him: On one occasion he met with a man in a state of intoxication, who had embraced religion under his ministry. The unfortunate man said to Mr. Brown, "You are the very man that converted my soul." "Yes," replied Mr. Brown, "it looks like some of my bungling work, for if God had converted you, you would not now be drunk."

After his conversion, he was sometimes insulted by persons, who, though afraid of him, relied upon his piety as their protection. At one time, Mr. Brown happened at a

public collection, when a man by the name of King said a good many abusive things to him, and then called him a coward for not fighting him. Mr. Brown (knowing that King was afraid of him, and was relying upon Brown's being a preacher for protection) said to him, "If you will go with me to the woods, where no one can see us, and will promise not to tell Brother Elnathan Davis, I will fight you." After this, King was respectful to him, and he was never again insulted in that way.

Mr. Brown was a poor man, and received very little, if any remuneration for his services, and having a large family to raise, he did not preach a great deal. He lived and died in Chatham county, on Haw river.

On one or more occasions, Mr. Brown visited Raleigh during the session of the legislature, and preached before the members in exceedingly coarse apparel, with negro cotton wrappers on. The members made him a handsome donation, out of respect to his preaching abilities, and in view of his necessities.

ELDER ROBERT THOMAS DANIEL.

Robert T. Daniel was the fifth son of Samuel and Eliza Thomas Daniel. He was born on the 10th of June, 1773, in Middlesex county, Virginia. Soon after the close of the Revolutionary war, the family emigrated to North Carolina, and settled in Chatham county.

At the age of twenty-three, March 1st, 1796, Mr. D. was married to Miss Penelope Cain Flowers, of Chatham county, N. C. This lady was eminently a co-worker with her husband in his ministerial labors. She died in Mississippi on the 1st day of January, 1840. She met the summons with a serene heart, and ascended, expressing

her perfect confidence in the boundless fullness of Christ, and that in him she was safe.

Mr. D. professed conversion in July, 1802, in his twenty-ninth year, and was baptized by Elder Isaac Hicks, at Holly Springs, in Wake county, N. C. He was licensed to preach in April, 1803, and was ordained to the work of the ministry in July of that year, by Elders Isaac Hicks and Nathan Gully. His education was extremely limited, but he had less need of this species of preparation (says Dr. R. B. C. Howel, to whom I am indebted for the most of this biographical sketch), than any man he ever saw. His extraordinary abilities were at once perceived and appreciated.

The church at Mount Pisgah was the first that shared his pastoral labors. After some years he moved to Rocky River, in Chatham, and took charge of May's Chapel Church. Thence he removed to Sawmill Church, in Marlborough district, S. C. From that place he returned to May's Chapel. While here he aceepted the call to the church in Raleigh, and removed to that city. From there he moved to Pitt county, and took charge of the church in Greenville. Thence he removed to the church at Black Creek, in Southampton county, Virginia. Thence to Bullfield, Greenville county, in Virginia. He then moved to Tennessee, and itinerated for some time in the middle portion of the State. Thence he removed to Holly Springs, Mississippi. He finally settled in Salem, Mississippi, which he regarded as his home at the time of his death.

From this rapid sketch (continues Dr. H.) it will be seen that Mr. Daniel was emphatically a wanderer. He had literally "no continuing city." This feature in his history was the result of causes not difficult to be ascer-

tained. His temperament was sanguine. He was easily discouraged, and as easily induced to change his place by the prospect of greater usefulness at some other. The revival spirit had a permanent home in his heart. Where religious excitement prevailed, for the time, he was powerfully attracted, and strongly disposed to fix his residence. No man had more of Christian urbanity and kindness, was more ardently beloved by his people, or more deeply regretted when he considered it his duty to leave them.

Another prominent characteristic of our departed brother was, an abiding desire to unite the people of God in evangelical action, by which he was assured they could accomplish more than in their separate and individual capacity. During a great part of his life he was either a missionary or an agent of some missionary society.

When not especially employed as a missionary or agent, the whole region of country, within from a hundred to two hundred miles of his residence, was frequently visited by him, and especially such places as gave indications of revival. In these excursions his labors were often attended by the most happy results. He was not, consequently, much with his churches; and yet most of them were, by his instrumentality, built up, and greatly strengthened.

In a letter to Dr. Howel, he says: "During the thirty years that have passed away since I commenced the work of the ministry, I have travelled, for the purpose of preaching the gospel, about *sixty thousand* miles, preached upward of *five thousand* sermons, and baptized more than *fifteen hundred* people. Of that number, many are now ministers of various grades, but *twelve* are men of distinguished talents and usefulness, and *ten*, mostly through my procurement, are regularly and thoroughly educated. Of all these," he adds, "I have nothing to boast, only in

Christ Jesus, my Lord. I regret, much, that I have done so little for his dear cause, and been so coldhearted and remiss of duty."

Mr. Daniel was emphatically the friend of young preachers. Affectionate and sympathetic in his intercourse with them, he was ever ready to impart instruction, and to encourage and sustain them by his countenance and influence. His advice was always in favor of a close and constant study of the Bible, joined with ardent prayer, humility, and exclusive devotion to the glorious cause. Many a young minister has felt, for years, the influence of a few hours' intercourse with him. He was truly apostolic in his sentiments and actions regarding the spread of the gospel. The cause of Christ was the same to him in all lands, and had the same measure of his prayers, labors, and anxieties. In the last article he ever wrote for publication, he earnestly, as professedly his dying admonition, solicits the *ministry* to give themselves wholly to the work; to avoid all feelings of selfishness; in their addresses to be plain, brief, perspicuous, and to preach to the heart; to be affectionate to other denominations; to seek self-government, and continued mental advancement; to indulge no jealousies toward each other; to seek out and encourage young men whose duty it may be to preach, and to avoid secular and political stations and honors; to be faithful in private intercourse; to be industrious in preparations for the pulpit; to abjure all egotism; never to ordain any man of whose fitness for the sacred office they are not entirely satisfied; and to remember that, whatever may be their literary and philosophical attainments, without a thorough knowledge of the Bible, they are unprepared to perform the duties of a minister of Christ. In the same paper he exhorts the *churches*

to be indissolubly united in their efforts for the spread of the gospel; to sustain the ministry by their co-operation, their prayers, and their contributions; to provide means for the education of those who are preparing to enter the field; to see that they are all devoted to the work; to secure the services of able and efficient deacons; and to cultivate among themselves, assiduously, the spirit of concord.

The Bible and the human heart were his chief books. His manner was natural and affectionate. He possessed a tall and manly person, a countenance of the finest mould, intellectual and benevolent, a voice in which was mingled the sweetness of music and affection. For many years his locks upon his brow were white as wool, his whole aspect and manner instantly enchained his hearers, and made them feel that they were in the presence of a great and good man. His piety was consistent, ardent, and cheerful. He was uniformly prayerful, and ready to every good word and work, ever prepared to weep with those who weep, and to rejoice with those who rejoice; to instruct the inquirer, and to point all to "the Lamb of God, who taketh away the sins of the world."

To his closing hour he retained his accustomed vigor of mind. His last sermon was from the text in 2 Cor. xiii. 11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

He died at Paris, Tennessee, on the 14th day of September, 1840. His last words were, "Lord Jesus, receive my spirit," and then quietly fell asleep in Jesus.

It has been the lot of but few men to serve his generation more acceptably, or usefully, than Elder R. T. Daniel. The bare mention of his name, is sufficient to excite the

liveliest emotions in the hearts of hundreds, who are still living, whose happiness it was to enjoy his pulpit ministrations, and fireside conversations.

WILLIAM T. BRANTLY, D. D.*

Dr. Brantly was born in January, 1787, in Chatham county, in the state of North Carolina. Being one of a numerous family of children, but scantily provided with this world's goods, he was deprived of the benefits of liberal instruction at that age when the mind is most docile, and when the most permanent impressions are produced. This deficiency was in part compensated by the tuition of his mother; a lady, who, though of very imperfect education, was remarkable for her piety and decision of character. Under her care, he conceived, at the tenderest age, an unusual fondness for reading; and though compelled to daily labor upon a farm, many a volume was digested, and much valuable information acquired, in those moments when he was relieved from more urgent avocations.

When he had completed his fourteenth year, it pleased God to make him a new creature. He was brought to a knowledge of the truth during a very powerful and extensive revival of religion, which was enjoyed for several years, in the states south and west of Virginia, about the commencement of the present century. The peculiar characteristics of his mental exercises, in conversion, were pungent convictions of his sinfulness and danger. Before finding peace in Christ, he was the subject of most distressing apprehensions of the wrath of God. Pardon for such a sinner as he was, he thought impossible; his perdition

* For this interesting Biographical Sketch af Dr. Brantly, we are indebted to Elder William Brantly, son of Dr. Brantly.

seemed inevitable. His faith, at first, very feebly apprehended the Saviour; and, if he rejoiced at all, it was with great trembling. It was during his baptism, as he has been heard to say, that every doubt was dispelled, and that he was favored with a most luminous manifestation of the divine presence. He came up out of the water, and went on his way rejoicing. The mental agony which he suffered in the period just referred to, seems to have been permitted as one qualification for the important work to which he was subsequently called. It prepared him to appreciate the distress of souls burdened with sin. In his intercourse with such persons, we have never known one more sympathizing and tender. When he saw the anguish of the convicted sinner, it seemed to revive afresh the recollection of his own sorrows. With many tears of sympathy, we have seen him pointing hundreds of distressed ones to the Saviour, who had delivered his "feet from falling and his soul from death."

After his conversion, Dr. Brantly seemed to have no other thought or desire but that of devoting his life to the service of God. A profession of religion had hardly been made, before, with a zeal which some might deem indiscreet, but which, in him, was irrepressible, he commenced, publicly and privately, wherever a hearing could be secured, exhorting sinners to repentance. At this period, in the exuberance of his youthful zeal, when excited by the presence of a congregation, he would become so anxious to do good, that he has been frequently known to rise, after the regular services were concluded, and ask permission to exhort the people farther. This he did in the most affecting manner. More than one sinner has dated his convictions to the appeals made by "that boy who spoke after the minister had done."

Shortly after professing Christ, a wealthy friend,* impressed with his talents, tendered him such assistance as might be requisite for him to prosecute his studies to the extent of preparation for college. The proposition was cheerfully accepted, and he became at once a very diligent student; not unmindful, at the same time, of the work which he had proposed as the great business of life. In a few years he entered South Carolina College. At this time, the institution was enjoying the presidential labors of Jonathan Maxcy, whose valuable remains have recently been published, and who had previously been the distinguished president of Brown University and of Union College. Betwixt the pupil and the preceptor, an intimacy, far stronger than is ordinarily found between those sustaining such a relationship, soon grew up. The scholar was an enthusiastic admirer of the talents, learning and piety of the president. The latter, looking upon the student as a companion and friend, received him into a familiar intercourse which lasted through life. Dr. Brantly frequently reverted to the instructions and conversation of Maxcy, as having been of inexpressible value to him.

Though compelled, while in college, to sustain himself mainly by his own exertions, Dr. Brantly took high rank as a scholar, and graduated with distinction in 1808.

It was his design, upon graduation, to enter upon a field where he might devote his undivided energies to the ministry. But, at this period, there were probably not half a dozen churches in all South Carolina and Georgia which sustained a regular ministry. To secure a support, there-

* William Warden, a Scotchman, that resided in Pittsborough, Chatham county N. C. He was not a member of the church.

fore, he took the rectorship of the Richmond Academy, in Augusta, Ga., an institution well endowed by the State. Here he remained for about two years, teaching during the week, and preaching every Sabbath to some of the destitute congregations in the city and vicinity. While residing in this place he was married to the sister of Governor McDonald. In the choice of his companion he was singularly fortunate. She was a help-meet indeed. A competent judge, who was well acquainted with her, has said that she was a lady of such "talents, piety, and accomplishments, as are rarely combined in one person." To her efficient and affectionate tutorship, the writer has frequently heard the husband ascribe much of that success, which, under God, he was subsequently enabled to achieve, as a scholar and as a minister.

In 1811, Dr. Brantly was invited to the pastorship of the Baptist church, in Beaufort, S. C., now under the care of Dr. Fuller. In their call they said to him, "If you will come and minister to us in spirituals, we will minister to you in temporals." This was the amount of salary tendered. Deeming it sufficient, and anxious to give his time entirely to the ministry of the word, he resigned his situation in Augusta, and removed to Beaufort. Here he remained for eight years, constantly growing in usefulness, and in the affectionate regard of his people. Sinners were converted, saints were edified, and thus Christ's kingdom was built up through his instrumentality. In addition to his pastoral labors in this place, he was also president of the Beaufort College for several years. While in this vocation, he numbered among his pupils the distinguished author of the sermon before us, and the Rev. Dr. Manly, his predecessor in Charleston. The latter gentleman, addressing his beloved preceptor and friend, during

his last illness, says to him: "To you, more than to any other man, I owe, under God, whatever I am, or have done in the world."

During his residence in Beaufort, he was a frequent contributor to the American Baptist Magazine, then published in Boston. His earliest published effusions are found in this work. The surviving readers of the periodical at the time referred to, no doubt, well remember the interest excited by the communications of "Theophilus." An eminent divine, speaking of these articles since the death of their author, remarks, that "they were read and re-read, and laid up among the selectest treasures of memory. It will remain for the day that shall reveal hidden things, to show what multitudes of young persons in the United States received the tone of their intellectual and Christian character from these inspiring productions."

After he had been settled for some time in Beaufort, it was thought that the preaching of Dr. Brantly had too much of the intellectual, and not enough of the spiritual, too much of the philosophy of Christianity, and not enough of the marrow of the gospel. Though characterized by much power and originality, it was not thought to possess that unction and tenderness for which it was afterward so remarkable. The zeal and [ardor of the young exhorter had sobered off into the precise logician. He needed something to make him more effective in reaching the heart. This he received as the fruit of an affliction, which overwhelmed him with unutterable sorrow It was the death of his pious companion, which occurred in 1818.

In 1819, the trustees of the academy in Augusta invited Dr. Brantly to resume the rectorship. Augusta having increased considerably in size, and promising to become

one of the most important towns of the state, he acceded to their request to return there, in the hope that he might also be able to establish a Baptist interest in that growing community. Upon his removal to Augusta, scarcely half a dozen Baptists could be found in the whole city. The few, however, were collected, and he preached to them, in the chapel of the academy, on every Lord's day. The congregation increased rapidly, and in the course of a few years, he was permitted to see, mainly through his efforts, a substantial house of worship, which had cost $22,000, and a flourishing church, where the Baptist name had recently been comparatively unknown. For seven years he ministered to this flock "without money and without price," depending upon his daily labor for support.

At the dedication of the church, just referred to, he preached and published a discourse on the "Beauty and Stability of Gospel Institutions." It may be interesting to repeat the opinion expressed of this earliest effort of Dr. Brantly, by a judicious critic. Speaking of this sermon, the American Baptist Magazine, for March, 1822, a copy of which is now before us, says:

"This sermon is evidently the production of a man of learning and genius. It is everywhere forcibly, and in many places, eloquently written. Although the subject is trite, yet the author displays, in the discussion of it, a vigor and originality of mind, which cannot fail to interest and instruct.

"We have seldom seen the progress of Christianity more eloquently sketched, than in the following paragraph:

"'In forming a scheme for the conversion of mankind, what mind could ever have devised one so improbable as the cross of Christ? To human wisdom, it would have appeared an idle frenzy to think of reducing a rebellious people to allegiance, by the unmixed scandal of an ignominious crucifixion. Of all improbable plans, this might have seemed the most unpromising. Yet, behold what

wonders are accomplished by the unvarnished majesty of this simple fact. Without any of the aids of learning, of authority, or of eloquence; with none of the ingenious sophistries of the schools; without any elaborate discussions, or studied appeals to the passions, we see humble, unassuming men, carrying in triumph a religion obnoxious to the repulsive spirit of pride and ambition. They had the approving tokens of divine regard. Their gospel became the power of God, and the wisdom of God to them that believed; and their work, which, in itself, would have been the derision of every idler, when confirmed by the hand of the Lord, supplied to thousands the elements of a new life; struck terror into the opposing ranks of sin; subverted the rites which antiquity had consecrated, and organized communities for the worship of one God and one Mediator. Nor has their case been one of uncommon occurrence. The effects of that preaching, in which Christ crucified is the leading theme, are still stupendous. It contains the power of a mysterious attraction. The solemn echo from groaning Calvary is the eloquence which persuades men. Here shines the true morality; here virtue is improved into devotion; here the soul catches the fire of a holy inspiration, and rises to assert its kindred with the spirits of the just.'"

While a resident of Georgia, Dr. Brantly exerted an excellent influence upon the denomination throughout the State. He was active in organizing the Baptist Convention of the State; was zealous in advocating the cause of missions and of ministerial education; and in every good work he was the efficient coadjutor of the Mercers and Armstrongs of the times. At the distance of a quarter of a century, the salutary impression of his labors is distinctly felt and gratefully acknowledged by large numbers.

In 1824, the pastorship of the first Baptist church in Philadelphia became vacant, by the death of the much lamented Henry Holcombe. We have understood that, in his last moments, Dr. Holcombe warmly recommended Dr. Brantly as one under whose ministrations he would be

happy to leave the church. In accordance with this suggestion, Dr. Brantly was invited to visit them. The result of this visit was a unanimous call to be their pastor.

A large sphere of usefulness, as he deemed it, being thus presented, he removed to Philadelphia, in the spring of 1826. That success which had crowned his labors at the South, attended them at the North. He soon became known as one of the most eloquent preachers in the city. Under his ministry the congregation increased; there was a number of powerful revivals, and many who are now known as among the most efficient and liberal members of the denomination, were brought into the church.

In 1827, the publication, entitled "The Columbian Star," which, we believe, had previously been the property of the Baptist Triennial Convention, was removed to Philadelphia, and the editorial department was confided to his care. How this trust was discharged is well known, since several thousand copies of the paper were circulated in different parts of the Union. He continued to edit this paper for about eight years. In its columns, during this period, may be found, we think, some of his ablest writings. Valuable articles on church discipline, important points of Christian doctrine and practice, and essays on a great variety of subjects everywhere abound. Could they be collected and published, they would make a very useful, and, we doubt not, acceptable volume.

During his residence in Philadelphia, Dr. Brantly published a volume of sermons, being principally those which had been delivered to his people, in the regular course of pastoral labor. The interest with which this volume was received is evinced by the fact that the whole edition was soon disposed of, and followed by still further dema Though lucid and forcible discourses, we do not t

as a whole, that they sustained the expectation which his oral performances had created. They were prepared for the press with much haste, at the urgent solicitation of his people. Others of his sermons, which were taken down by a stenographer, as he delivered them, extempore, and subsequently published, just as they were preached, we think decidedly better illustrations of his preaching power, than many of the discourses in this volume.

During his residence in this city, the degree of D. D. was conferred upon him by Brown University. We presume that it was bestowed through the influence of the president of that institution, of whose talents he was a sincere admirer.

After having been settled in Philadelphia for nearly twelve years, Dr. Brantly's health began to fail. Apprehensive lest the severity of a Northern climate might entirely prostrate his already shattered constitution, at the same time, what he believed to be a promising field opening in Charleston, he resigned the charge of the church in Philadelphia, and entered upon that of the First Baptist church in the former city. For two or three years after his removal to Charleston, he did not enjoy that success which had attended his labors in all other places. Several members of the church, to whom he had particularly looked for countenance and aid, taking exception to some of his views and practices, declined cordial co-operation with their pastor. The consequences were, that he was for a time thrown into much discouragement and distress. In such a state of things there were but few conversions and many dissensions. The malcontents were finally dismissed to form a new church. Soon after their withdrawal, a better state of things began to appear. The church and congregation then became warmly united, and ardently

attached to their spiritual guide. Their affectlon was reciprocated by the most indefatigable labors for their welfare. He had the happiness of rejoicing with many new-born souls, and with burying them with Christ in baptism. At the time that an inscrutable Providence smote him, with fatal disease, the church was enjoying a deep and extensive work of grace.

Dr. Brantly's labors, after his return to the South, were too arduous. Shortly after his removal to Charleston, he was elected president of the College of Charleston. Believing that he could perform the duties of both offices, and thus extend his usefulness, he accepted the appointment. Under his administration, the college was more prosperous than at any former period of its history. The number of students largely increased, and the institution constantly grew in popularity. In the meantime, unremi'ting labor had seriously undermined his constitution. While about to hear the recitation of the senior class, on the 13th of July, 1844, he was attacked with a paralysis, which after keeping him for some months in the most affecting prostration and helplessness, terminated fatally.

The malady which prostrated his body, also afflicted him with mental imbecility. Although there were lucid intervals during his illness, in which he signified to his friends, as well as he was able, that he was perfectly aware of his situation, and fully resigned to the divine will, yet his intellect was evidently sympathizing with his body. Though his prostration was sudden, it was not altogether unexpected. For two years prior to his death, he supposed himself to be affected with a disease of the heart, which, although it did not disqualify him for his public duties, might terminate fatally at any moment. On one occasion, he remarked to a friend: "I have had death con-

stantly before me, for the last two years. I have been looking for it every day." Writing to a member of his family, a few weeks before his attack, he said: "Were I to be seized with a paralysis of the arm or leg, I should at once become an object of wretchedness and pity." At another time he said: "I shall break off suddenly; and I think I had rather die in the harness."

It is evident from these expressions, that Providence afforded him a presentiment of what awaited him. The summons did not reach him unprepared. It found him with his armor on, doing with his might what his hands found to do in his Master's service. He had "oil in his vessel;" and with his lamp trimmed and burning, he promptly and cheerfully responded to the cry, "Go ye out to meet him." He departed this life in Augusta, Ga., in March, 1845, in the city which had been the scene of his early labors, and among the attached friends of his youthful years.

It has been justly said of Dr. Brantly, that his life was an uninterrupted scene of arduous labor. In addition to his ministerial labors, which were always abundant, he was constantly engaged in the instruction of youth. To him idleness was insupportably irksome. He had a love for labor. For several years, while residing in Philadelphia, besides being the pastor of one of the largest churches in that city, he taught a school, edited a religious newspaper, rendered much service to the Baptist Tract Society, of whose board he was the president, in the selection of tracts, and when the agent of that society, the beloved Davis, died, he discharged his duties for six months, in order that his destitute family might have the benefit of the salary for this period. His distinguished friend, the present president of the Alabama

University, speaking of him, says: "He was always busy, and yet never confused or behind-hand; and he ever found time for all the innumerable and nameless demands which were made upon him, whenever God and his fellow-men were to be served. The principle of his success amid herculean labors was, first, that he attended to one thing at a time, never suffering interruption; and secondly, he devoted his whole energy, in the most concentrated and absorbing attention, to whatever was before him. His mind, by use, became like a prism catching the combined radiance of an intricate subject, and distributing it into its elements almost in an instant."

His love for teaching amounted almost to a passion. He delighted in that which many look upon as a drudgery. As might be expected, he was eminently successful in imparting knowledge. Many who now occupy important positions in the pulpit, in our national councils, and at the bar, received much of their intellectual training from him. Wherever he met with an indigent youth of promise, desiring instruction at his hands, he took him under his care without charge. He instructed gratuitously not a few, who are now useful servants of the Lord Jesus.

As an intellectual man, Dr. Fuller says of him, "He had not many superiors in this country." His mind was remarkable for its grand and comprehensive views. He seemed to grasp a subject in all its bearings; and, resolving it into its elements, could hold it up in a very perspicuous light to others. His avocation as a teacher kept his naturally vigorous mind in healthy exercise. He delighted in the Latin and Greek classics, and was constantly in the habit of reading them. His exquisite taste readily detected their beauties; and no one could be long in his company without perceiving that his lips were

"wet with Castalian dews."

In almost every department of learning he had attained respectable proficiency. It was, however, in the languages and in the metaphysics that he excelled. He was one of the most critical linguists and profound metaphysicians which this country has ever produced. The already too protracted length of this article will not permit us to record evidences of his excellence as a scholar, which might be interesting and instructive.

It may be said, however, that preaching was the *forte* of Dr. Brantly. This was ever his delightful employment. His noble person and fine voice conferred upon him great natural advantages as an orator. He never appeared so well as when proclaiming the gospel to perishing sinners. It was impossible for any one to hear him, without being convinced that he was thoroughly in earnest. He seemed to say, "I believe, therefore I speak." Some of the discourses which he preached were attended with extraordinary success. From twenty to thirty persons have been known to ascribe their conviction to a single sermon.

His appeals to the backslider were frequently irresistible. He would assail such persons with the most melting rhetoric to which we have ever listened. It required a stout heart, indeed, to withstand the tears and entreaties with which he would beseech them to return to their deserted Lord.

Although the crowds that attended his ministry attest their general acceptance of his labors, and the fruits of his efforts attest his usefulness, yet there were occasions when he was not equal to himself. At such times he seemed to preach with considerable difficulty, and not to enter much into the spirit of his subject. At other times, he was too abstract to be understood by plain people. His premises and deductions were not readily seen and appreciated. But if he was not always forcible and eloquent,

he was always sensible, and preached, not for the purpose of saying something, but because he had something to say. His inequalities were chiefly owing to the fact that he was an extempore preacher. His numerous labors did not allow him time to write his discourses; and he was frequently constrained to depend upon very imperfect preparation.

The author of the sketch before us says, that "Dr. Brantly possessed a facility, both in writing and speaking, such as I never knew it in any other person; yet so severely had he trained and castigated his mind, that this did not hinder him from attaining great excellence." Frequently, when we have supposed him to be wholly unprepared, he would come out upon his congregation with discourses possessing all the beauty and force of studied compositions. In illustration of this remark, we subjoin an extract from a sermon preached extempore, and subsequently written out, as nearly as could be recollected. It is an appeal to the unconverted portion of the congregation:

"Sinners, it is precisely thus that matters stand betwixt you and your eternal Judge. Your earth-born hearts will not relinquish their attachments. Your lovers you have, and after them you will go. That God who takes no pleasure in your death, is the witness and opposer of your desperation. Not much longer will he resist your madness; not much longer will he endure the insulting infidelity of your hearts. Of one thing, however, you cannot suppress the conviction: every step you take in your journey is contrary to the will of God. Understand and appreciate this truth now, and do not travel all the way to hell, to find it out. When once you are locked up in eternal darkness, are consigned to the imprisonment of eternal despair, and tortured with the raging fires of avenging justice, you will feel, when too late, that you are indebted solely to yourselves for the sad doom. So long as forms of horror shall haunt and terrify your spirits, and fierce passions shall prey upon them,

and inexorable despair shall hold them with its tyrant grasp, and tormenting fiends, nurtured in your own bosoms, shall exult and raven amid the weeping, and wailing, and gnashing of teeth, in the horrible pit, so long will remain fastened upon your hearts the conviction that your perdition is of yourselves. You mean to remain unjust, ungodly, unreconciled to your own happiness and salvation. Yourselves, then, are planting the fangs of the viper in your own bosom. Show some mercy to yourselves, and desist from the bad enterprise of self-immolation to the prince of hell.

"Look forward a little, and see yourselves in eternity, with unrepented sins. Light and peace have disappeared; time's beguiling pleasures and recurring enjoyments have ceased for ever; friendship's softening sympathies, and society's cheering smile, and humanity's mitigating touch, have all vanished from the dismal scene; the voice of mercy has ceased, and love's redeeming work has been completed. You are then sad expectants of hopeless wretchedness; abandoned to your sins, left with your tormentors within you; capable of misery, and incapable of comfort, you are prepared for all the complex sufferings of a ruined soul. The hell is one of your own seeking; the bed on which you are writhing, but not reposing, is made by your own hands. All hell resounds with the justice of God. All heaven proclaims his righteousness."

Dr. Brantly had the faculty of securing the strongest attachment of those for whom he labored. His tender and sympathizing heart, identifying him with all the vicissitudes of his people, weeping with those that wept, and rejoicing with those that rejoiced, won their confidence and riveted their attention. As a pastor, it has been truly said of him, that he "grew steadily in the admiration and love of his flock." The tears and tenacity with which his beloved people in Philadelphia clung to him, when he announced his resignation, evinced that they were far more decided and earnest in their unanimity than when they had called him twelve years before. The distress of the church and congregation in Charleston, when he was smitten down, evinced the continued strength and

sincerity of their affection, after an acquaintance of seven years. In his intercourse with his people, he was remarkable for his candor. He was in the habit of speaking the truth in love, in a very plain way. This trait of his character excited the indignation of some who did not know him. They took him to be uncharitable and overbearing; but when they understood him, their attachment and respect were increased.

Amidst his various engagements, Dr. Brantly did not neglect the keeping of the heart. He walked daily with God. Those who were most intimately acquainted with him, know that his piety was a uniform flame. He ever cherished the most humbling views of himself, and the most exalted views of Christ. He was always the consistent Christian, thoroughly conscientious in everything which he undertook, seeming to keep ever before him the day of final account.

It may be thought that this sketch will be incomplete, if we are silent as to the imperfections of him of whom we have been speaking. We do not deny that there were defects in his character. He was a fallen creature, and therefore sinful. If it could be of any benefit, we might fill many pages with a recital of his frailties. But we think that the good which grace accomplished through him so immeasurably exceeded any evil which he may have done, that we may be pardoned for dwelling upon the former to the omission of the latter. In addition to this, it is true,—and with these words, uttered by the ever to be loved and lamented man whose life we have attempted to sketch, we close,—that

"Death applies the finishing touch to the character of a good man. This may be regarded as a reason why his remembered history is clothed with a peculiar majesty and charm. That spirit which once

delighted us with the communications of affection and wisdom, now wears the vestments of perfection. It is enrolled among the spirits of the just made perfect. Its graces, once lovely on earth, are now resplendent in heaven. Its pensive groans, once heaved from an aching heart, are succeeded by the softest harmonies of heavenly music. The languor and the sickness have fled for ever, and to their place have succeeded the health and vigor of immortality. The erring judgment has acquired those attributes of truth and certainty, which will for ever preclude future mistake and deception. It is not wonderful, then, that our associations should draw down from the bright empyreal, whither they have ascended, a portion of that perfection with which good men are now arrayed, in their supernal blessedness, and place the same to the credit of their earthly history."

"This sun has set,
Oh when shall other such arise?"

ELDER WILLIAM H. MERRITT

Was born the 19th of February, A. D. 1779, in Chatham county, North Carolina. He professed religion in 1801 or '02, at the Old Fork M. H. (now Rock Spring), under the ministry of Elder George Pope, and was baptized shortly afterward by Elder Isaac Hicks, near the mouth of New-Hope. The church of which he became a member was at Prichard's M. H. (now Mount Carmel). He was licensed to preach the gospel in 1824; his first sermon was preached from Ps. cxix. 103, at Benjamin Dodd's, on the first Sabbath evening in November, 1824.

He was strongly impressed that it was his duty to preach for a long time before he commenced. His education was limited; he was, however, well read in the Scriptures, in Andrew Fuller's and other works, and was no doubt the best disciplinarian that ever belonged to the Sandy Creek Association. For a long time before he entered the ministry, and afterward, he was seldom without a New Testa-

ment in his bosom, and frequently slept with it there at night. Few men have loved the Bible better, and studied it more closely than he. He was ordained to the work of the ministry by Elders James Ferrell and Thomas Freeman, on the 12th of May, 1827.

Elder Merritt was raised by Pedobaptist parents; his father, Rev. William Merritt, was an Episcopal Methodist. As soon as Elder Merritt learned to read the New Testament (at school) he became a Baptist in sentiment. Upon reading that book it was evident to him that the Methodists did not practise according to its teachings. He could recognize nothing for baptism but immersion, and could discover no command, or example for infant sprinkling. He then had no knowledge of the Baptists, but supposed that somewhere there were no doubt Christians who followed the Bible; he determined, when he became his own man, that he would travel until he found them. When he became acquainted with the Baptists he recognized them as the true followers of the Scriptures, and when converted, he united with them.

When he first commenced preaching, his ideas sometimes became eclipsed, and he would be compelled to stop in the midst of his sermon. This was a severe trial of his faith. He was very much discouraged by some of his older brethren in the ministry; by others he was much encouraged; among the latter were Elders R. T. Daniel and John Purefoy, each of whom were emphatically the young preacher's friend. From 1830 to 1838 he preached a great deal, was blessed with revivals, and baptized quite a number of persons, built up several churches, and subscribed liberally for meeting-houses, on condition that they were built large enough and of good materials. At Antioch, Rock Spring, Emmaus, Bear Creek, Mineral Spring,

and McCloud's, he was instrumental in doing much good. His liberality to the poor, and to every good work, is well known. He was a strong friend of all those institutions the tendency of which was to diffuse knowledge, and extend the Redeemer's kingdom at home and abroad. He bequeathed $1,000 to build a Baptist house of worship in Chapel Hill, and $2,000 to Wake Forest College, to be appropriated to the education of young men called of God to the work of the ministry.

Few men have suffered for so long a time as severe affliction as Elder Merritt. For a number of years before his death, from pains which he had suffered, he was unable to walk; he still continued to preach, and would ride to his appointments in his carriage, and then be placed in a chair, and his servant, assisted by a brother or friend, would take him into the pulpit, where, on a *high chair* made for that purpose, and which he carried with him, he would sit and preach.

Elder Merritt was possessed of indomitable energy and perseverance, both in secular and religious matters. At the time of his death he had been confined six or eight weeks; during a part of this time he was in doubts and fears, owing mainly to the diseased condition of his body. He frequently said, during his last sickness, which he was sure would be unto death, "I am willing to die when, where, and how the Lord pleases." A few days before his death he said to the writer, "I know that Jesus was formed in my soul, the hope of eternal glory, about fifty years ago."

He died on the third day of July, 1850, being in the seventy-second year of his age. His funeral sermon, at his request, was preached by Elder John Purefoy, from 1 Thess. iv. 13, 14.

ELDER ELI PHILLIPS.

Eli Phillips, son of Mark and Runina Phillips, was born during the year 17—. When but six years of age, he became seriously impressed with the salvation of his soul, by the religious instructions of his pious mother. He professed conversion while young, and joined the church at Friendship, where his parents were members, about three years afterward. He often spoke of these three years as lost, and regretted that he did not join the church immediately after his conversion. Soon after his baptism he was appointed a deacon, which office he held until he entered the ministry. His education was limited. He was kind and urbane in his manners.

In 1824 and '25, the Friendship church conducted a flourishing Sabbath school, of which Brother Phillips was chosen superintendent. He opened and closed the school by prayer, and often lectured and exhorted the children. The church soon discovered that he had the gift of teaching, and licensed him to preach the gospel. He was ordained to the work of the ministry by Elders A. Lilley and H. Harman, in 1826 or '27. Soon after this he became pastor of the Friendship church, which office he held until his death. During his ministry he served as pastor the following churches: Friendship, Mechanic's Hill, Fall Creek, Brush Creek, Bear Creek, May's Chapel, Sharon, Cross-Roads, Laurel Hill, and Abbott's Creek. He performed a great deal of itinerant service, and was one of the first missionaries sent out by the Baptist State Convention of North Carolina. His labors were abundantly blessed; many were converted under his ministry; hundreds were baptized by him. Since his death, many have, in relating their experience before the church, dated their conviction to his preaching.

On his return home from a missionary tour in the mountains of North Carolina, he attended a camp-meeting at Lick Creek, in Davidson county. On Sunday he preached from the parable, "The Harvest of the World." *Fifteen persons*, in relating their experience before the church, dated their conviction to this sermon!

He was for many years Moderator of the Sandy Creek Association, and was generally elected to preach on the Sabbath.

As a husband, he was kind and affectionate; as a father, he united kindness and affection with good discipline, and was dearly beloved by his children. He raised a large family of children, the most of whom have followed their father's example, and embraced the Saviour while young, and are members of the Baptist church. He endured heavy family bereavements. His youngest son died in youth, rejoicing in Christ his Savior; his second daughter, a most lovely Christian, died while he was from home, engaged in preaching. Being sent for, he rode all night to get home in time to see her buried. A little son and daughter died on the same night, within a few minutes of each other.

Elder Phillips was an advocate of and warm friend to missions, education, and to every other effort that tended to promote the cause of godliness. As pastor, he was always beloved by his churches, which generally were in a prosperous condition.

Elder Phillips fell asleep in Jesus in the fall of 1848, after a protracted sickness of some weeks, which he bore with becoming Christian fortitude and resignation, often expressing a willingness to depart and be with Christ. He was buried in the burying-ground at Friendship M. H. As a token of his worth, and the esteem they had for him,

the Sandy Creek Baptist Association erected a marble slab at his grave. His beloved companion, who was to him all that a minister's wife should be, soon followed him to the home of eternal repose. May their posterity be precious in the sight of the Lord. May it be his good pleasure to give them abundant admittance into his everlasting rest.

NOTE.—This Biographical Sketch of Brother Phillips was furnished by Elder N. Richardson.

ELDER HEZEKIAH HARMAN

Was born January 16th, A. D. 1763. His father was named Zachariah Harman, who resided near Pittsborough, in Chatham county, and was Sheriff of the county for a number of years. His mother's name, previous to her marriage, was Rebecca Petty. Hezekiah Harman was a soldier in the revolutionary war before he was of age, and fought in the battle at Cane Creek. He embraced religion in 1798, but did not unite with the church until the great revival in 1802. He was baptized by George Pope and Isaac Hicks, and was ordained to the work of the ministry in the New Hope Mountain Church, by Elders Jesse Buckner and Isaac Hicks, in 1809.

Elder Harman was a man of good intellect, with but little education; he was, however, well read in the Scriptures. His preaching was in the old-fashioned style, and was mainly experimental, typical, and spiritualizing. Few ministers in his day were more ingenious than Elder H. in what is termed spiritualizing a text of Scripture.

Elder H. also preached frequently about the "Types and Shadows" of the Old Testament. He was pastor of a good many churches, and baptized a great many persons. He was a man of piety and usefulness.

In 1824, Elder H., who favored missions, while pastor of Bear Creek Church, and acting as its moderator, appointed P. P. Smith and others, to attend at Sandy Creek Church, for the purpose of consulting about the missionary cause. Elder H. was somewhat eccentric, or rather peculiar in his manners. When on his way to his appointments, and young men would hurry by him, he would sometimes say to them, "Young men, you need not ride so fast, there will be no dancing until the fiddler arrives." When some of his audience seemed to be asleep, and others outside of the house were heard talking, he has been known to say, "Those gentlemen out of doors, will please not talk so loud, or they will wake up those that are asleep in the house."

Elder Harman died on the 29th of March, 1832, from home, while attending his monthly meeting at Bear Creek church. He was taken sick at meeting on Sunday, and went home with George Henry, and died at William Hackney's on the following Friday, being sixty-nine years of age.

ELDER JOHN CULPEPER.

Elder Culpeper was born in Anson county, N. C., in A. D. 1764. His father's name was Samson Culpeper, a man of moderate means. John, his son, was in school only three months. After his marriage and the birth of four of his children, he spent four months in reading Latin. This was all the schooling that he ever received. When young John was about twenty years of age, his father moved to Georgia. Here John soon became acquainted with Elder Silas Mercer. Under his ministry he embraced religion, and was soon afterward baptized by him. He soon began to preach with an earnestness and success that

have seldom been exceeded. He soon returned to N. C. and preached in the churches of the Sandy Creek Association, which then reached to Pee Dee river. Extensive revivals accompanied his preaching wherever he went. He continued these labors with undiminished zeal and effect for several years. In the meantime, his popularity became so great, that his misguided friends urged him to become a candidate for Congress, as the only means of preventing the re-election of the then incumbent, who was particularly distasteful to the voters in that part of the district. To this course he unhappily yielded; and most of his after-life was spent in politics. In Congress he obtained a distinguished reputation for consistency, firmness, and disinterested devotion to the interest of his country.

During this time he continued to preach the true doctrines of the gospel, but it was with greatly diminished zeal and success. About ten or twelve years before his death, he retired from political life, and devoted himself to the ministry with considerable zeal and some success, but far short of his earlier labors.

For several years he was agent for the Baptist State Convention of N. C. He was a man of great energy of character, his motto was "*wear* out, but never *rust* out."

Previous to the division of the Sandy Creek Baptist Association, Elder Culpeper was, for a number of years, one of the most efficient ministers of the association. Afterward, he was a leading minister in the Pee Dee Association.

In the 76th year of his age, in the strong exercise of an unwavering faith, at the house of his son, Elder John Culpeper, jr., in Darlington District, S. C., Elder Culpeper died; and was buried in the grave-yard at Society Hill.

At the head of his grave may be seen a plain but nice marble slab, with a suitable inscription. His son, John Culpeper, is now laboring in the ministry, in South Carolina, with zeal and efficiency.

ELDER RALPH FREEMAN.

Elder Ralph was a colored man, and at first a slave belonging to a man in Anson county, N. C. Soon after making a profession of religion and being baptized, it was discovered that he had impressions to preach; he was licensed by the church of which he was a member. His owner proposed to sell him, and the brethren bought and gave to him his freedom. Soon after this, he was ordained to the work of the ministry. He travelled and preached a great deal in the counties of Anson, Montgomery, Moore, Randolph, and Davidson. He became a good reader, and was well read in the Scriptures. He was considered an able preacher, was frequently called upon to preach on funeral occasions, was appointed to preach on Sabbath at the association, and frequently administered the ordinance of baptism and the Lord's Supper. He was of common size, was perfectly black, with a smiling countenance, especially in the pulpit while speaking. He was very humble in his appearance at all times, and especially when conducting religious services. Great personal respect was always shown him by the brethren whom he visited in his preaching excursions. Elder Joseph Magee, a Baptist minister, became his warm friend, and travelled and preached with him. Such was their attachment for each other, that they agreed that the surviving one should preach the funeral of the one that died first. Elder Magee moved to the West, and died first. Upon his deathbed, he be-

queathed to Ralph his riding horse, overcoat, Bible, and fifty dollars in cash, and requested his family to send for Ralph to come and preach at his funeral. In company with a white brother, Ralph went to the West and preached the funeral sermon from a text the deceased had selected. The brother that went with Ralph stated to Elder N. Richardson that he never before saw so large a congregation. At the conclusion of the sermon, Elder Magee's brother stated to the congregation what provision his deceased brother had made for Ralph, and added, if any of you would like to give him any amount, it would be thankfully received; the congregation soon made up fifty dollars, which was given to him. While this contribution was being made, a Methodist came up and handed to Ralph one dollar. A Presbyterian, who observed it, said to him, "You ought not to give Ralph anything." "Why not?" said the Methodist. "Because," said the Presbyterian, "he has torn your system all to pieces." The Methodist replied, "I believe he has preached the truth, and I will give him the dollar."

Ralph was able in illustrating and unfolding the doctrines of grace. Elder N. Richardson (to whom we are indebted for this biographical sketch), has baptized a number of persons who dated their convictions to the preaching of Ralph.

When the anti-mission party was formed, we have been told that Ralph became an anti-missionary.

When the legislature passed the law prohibiting colored men from preaching, Ralph was greatly mortified, and had the sympathy of many brethren. Ralph was, no doubt, a truly pious and humble Christian, he had the confidence and esteem of thousands, and died in the full assurance o a blessed immortality.

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